The Churchman.

SATURDAY, NOV. 23, 1878.

HOME TEACHING.

If every parish in the land had a weekly catechising, if all the children in every parish who were old enough were brought to it, if all parents, guardians, and sponsors attended it to see that the work was properly done, all this would not supersede home teaching.

Do most parents take care to instruct their children in Holy Scripture? It is very certain they do not. The excuse they give in most cases is that they are not qualified to do so.

They ought to be qualified. They take infinite pains to be qualified in some other things. Many a mother will renew her own musical studies in order to superintend her own daughter's practising. Many a father looks after the school and college studies of his boy. Certainly, as regards social demeanor and manners, most parents do not leave the matter to irresponsible teachers, but take pains to learn what may be expected.

It seems very strange that parents should hold themselves so cheap as to confess their inability to teach their children in sacred things, and yet to assume that any young person who volunteers to take a class in a Sunday-school is competent to do so. If a knowledge of the Bible is above the average parent, why is it assumed to be the gift of young ladies and gentlemen who, in default of doing anything else for the Church, at least will venture to teach children their most solemn duties and responsibilities.

It is said in reply that this is the pastoral duty, and that there should be public and open catechising in the church of every parish. Unquestionably. But the best carpenter cannot put up a house without some sort of a foundation. He cannot build on the air. The Christian year furnishes a guide for effective study in the home. In no other way will children be led to feel that the Bible is a reality, at least as they should feel it. Sunday-schools, catechisings, sermons may add what is needed, but the worth of the best additions will be greatly measured by the parents' care of the beginnings. To sum up in a word, the home education of the children in sacred things is the bounden duty of the parents. At least, every Christian household should be instructed in the Creed, the Lord's Prayer, and the Ten Commandments. Then it will be of some avail that these are recited in church, and sometimes expounded and commented upon. Since God has given to the parents the responsibility of their children's lives, He will certainly require some care of those children's souls.

This age is an age of shirking duties, of laying off upon something else that which is the proper burden of every institution.

"Bear ye one another's burdens," does not mean "Make somebody else do your duties." And the text following is, "Every man shall bear his own burden."

INDIFFERENCE TO RELIGION.

An inquirer into the spiritual condition of London comes to the conclusion that if the present church-sittings in that modern Babylon were doubled, they would hardly accommodate the population; that is, if they were all inclined to go to church. While, as the matter now stands, not more than half of those who might go to church actually do go; so that the present sittings are not by any means filled up. This means that about one quarter only of the people are church-goers. The calculator studied the case a second time, and then asked not so much for the numbers he was hunting for and hoping for, and which turned out so miserably small and meagre, as for the rationale of the matter. Several conclusions presented themselves, but he finally settled down on one, as the only one (all things considered) adequate to the solution of his problem. And that was the dead, stolid indifference of the people to religion of any sort. This indifference, he said, had spread like contagion, and had deepened into a spiritual pestilence. The minds of the people had become, not alienated from religion, not hostile to it, not set against it, but utterly careless and reckless about it. It was not a subject worth looking after, among a multitude of subjects which made direct appeals to their immediate welfare. The people were worldly to an intensity—to the last degree. More worldly even than the pagan Cicero; for he exclaimed to a friend in his old age: "Is it possible you can think I would have toiled as I have, night and day, at home and abroad, if I had supposed my reputation and my life were to end together!"

This reminds us of an anecdote of a distinguished sceptic of a by-gone generation. Some Universalists were trying to convert him to their views, and to the pleasant idea that there is no future retribution for human sin. "No, gentlemen," said he, "your plausible theory will not answer. The world is bad enough already. You will only make it ten times worse if you relieve men of all sense of final accountability." We believe the sceptic hit the core of the difficulty. Too many, calling themselves Christian divines, have endeavored to divest the human mind of all fears of a future reckoning; while the scientists of every name have joined in with all their might to render such a reckoning a chimera. They know full well that if there be such a thing, their own chances will be most unpromising, and so they toil, like Vulcan and his Cyclops, to render it a vanity or an hallucination. These divines and these scientists it is who have started indifference to religion on its baleful progress, until it has come like a blight over all serious regards to an hereafter. Unquestionably, if that hereafter is a nullity, who need care much for religion as a thing for this life alone? It may be well enough as a means of entertainment, but if it carries no *obligation* with it, no judgment for failures to meet such obligation, one may treat it as a romance, or as one of the many systems of ethical philosophy. Those guides of the people who are trying to divest the human mind of all idea of accountability are, in our estimation, incurring some of the most tremendous responsibilities which ever overshadowed human beings. If accountability is a reality, the ruin of souls unnumbered may be laid at their door, and their fate be darker than an Egyptian midnight. Better, a thousand times better, if they had never been born!

THE ROMAN CATHOLIC HIERARCHY IN GERMANY.

The Roman Catholic Church of Germany has recently lost another of those bishops who at the time of the Vatican Council made the utmost efforts to prevent the adoption and promulgation of the new doctrine of Papal Infallibility —Dr. J. H. Beckmann, of Osnabrück. The deceased was less known abroad than some of the other protesting bishops—for instance, than the belligerent Baron von Ketteler, Bishop of Metz, who was among the most determined before the promulgation, but not only submitted after the promulgation, but continued to be the most impetuous leader of the Vatican Church in its conflict with the State; or than the learned Bishop of Rottenburg, Dr. Von Hefele, who with unconcealed reluctance finally submitted in order not to disturb the unity of the Church, but has ever since endeavored to stifle all discussion of the new doctrine within his diocese. But though less known than these and other bishops of Germany, Dr. Beckmann, if we can rely on the obituary articles in the German papers, appears to have been highly esteemed by those who knew him best, not only by his own diocesans, but by the entire Protestant population no less than by the Catholic.

The *Alt-Katholische Bote* contains a biographical article on the late bishop from one who knew him well. The article is not only highly interesting, but sheds considerable light on the history

of the Church of Rome in Germany since the Vatican Council. It appears from it that Bishop Beckmann not only took part in all the joint steps of the German and Austrian bishops against Papal Infallibility, but went further than most of them. He signed in 1869, at Fulda, the joint pastoral letter of the German bishops, in which their opposition to the promulgation of the Papal Infallibility was clearly indicated. In Rome he signed all the declarations and protests by which some forty of the German and Austrian bishops hoped to be able to avert the impending danger. When, after the promulgation, a majority of the German bishops published a joint pastoral letter advising obedience to the Church and submission to the new doctrine, Beckmann refused to sign it. Finally, however, the courage to persist in an open opposition to Rome failed him. When the papal nuncio in Munich peremptorily summoned him to have the Vatican decrees promulgated, he finally yielded, in January, 1871. But he yielded not only reluctantly, but there are indications that he only yielded externally. The article in the *Alt-Katholische Bote* makes the positive statement, based, as it seems, on the personal knowledge of the writer, that long after the majority of the other German bishops, as those of Cologne, Metz, Munster, Paderborn, Ermeland, etc., had forbidden their diocesans to read the *Rheinische Mercur*, the first and for a long time the only organ of the Old Catholics, Bishop Beckmann sent word to its editor that he was willing to support the paper, because he thought that the opposition to the innovation must be maintained at any price.

By the death of Bishop Beckmann another Prussian diocese becomes vacant. Only three bishops now remain for the entire Prussian State, those of Ermeland, of Culm, and of Hildesheim. Nine dioceses are vacant; three in consequence of the death, and the other by the deposition, of the last incumbent. Like the majority of the Prussian dioceses, those also of Baden and Hesse are vacant, as the governments of these States are unable, like that of Prussia, to agree with the pope about candidates agreeable to both parties.

The government of Bavaria has been able to fill all the vacant sees. The government of this Catholic State is as adverse to the Ultramontane party and to Ultramontane principles as the Protestant States of Prussia, Baden, and Hesse. It prefers, however, to proceed less against the Ultramontane party by means of legislation than by selecting for the vacant episcopal sees men who are pliant, who know how to avoid collision with the State laws, and can even be relied upon, if necessary, to check the outburst of Ultramontane rage. Since the Vatican Council both the archbishoprics of the kingdom, Munich and Bamberg, and one bishopric, Passau, have been filled by men of this class. Of the new Archbishop of Munich, Dr. Heichele, a writer in the *Alt-Katholische Bote*, who has long known him personally, says that the archbishop has been one of the most determined opponents of Papal Infallibility, and that he is believed to be opposed to it still.

The Roman Catholic Church in Germany has been forced into an external submission to the papal decrees. Facts like those above referred to leave little doubt that a secret opposition is still smouldering under the ashes, and may yet break forth again, when the right time comes, with great power.

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

Seven years ago, at the meeting of the General Convention in Baltimore, much time was given to the discussion of woman's work in the Church, and to the question of its more perfect organization, especially in regard to its connection with our general missionary work.

After the adjournment of convention an effort was made to carry out some of the suggestions then and there offered, and the result was the adoption of the simplest machinery possible—the appointment of a lady to act as secretary of woman's work in the Church in aid of missions—her duty being, *first*, to correspond with the various parish societies already in existence, to encourage and assist in the formation of others, and to record the amount of work annually accomplished by the combined efforts of all; and, *second*, to correspond with the missionaries themselves, and so to systematize the work to be done, and divide it among the several societies, as to ensure its accomplishment in the very best way.

The sixth annual report of the Auxiliary will give to our readers some idea of the results of this beginning; and the long list of tables appended to the report give a still clearer idea of the present extent and make-up of the organization. When we know that the women of more than five hundred parishes scattered through thirty-five dioceses are banded together to work for missions, we wonder less to learn that they have contributed in the past year $32,843 in money, and boxes amounting in value to the sum of $65,083.

The interest of the many branches of the Auxiliary, diocesan and parochial, is sustained by frequent correspondence with the secretary, and by regular monthly or quarterly meetings, at which letters from the field are read and addresses are made by missionaries or by some neighboring clergyman.

A general meeting of the Auxiliary is held at the time and place of the meeting of the Board of Missions, which is attended by representatives of the different branches, when reports are presented and plans of work are carefully discussed.

A special meeting of the Auxiliary was also held in New York in October last, when ladies were present from fourteen dioceses, and papers were read upon various subjects, such as "Difficulties," "Organization," "Scholarships," "Missionary Boxes," "The Diffusion of Information," "The Money Offering," etc. These papers were considered so interesting, and were thought to contain so many useful suggestions, that a desire was expressed to have them printed, and many of them will doubtless appear hereafter in the pages of the *Spirit of Missions*, or in the columns of THE CHURCHMAN.

These various meetings, whether held in New York or Brooklyn, in Philadelphia, Baltimore, or Boston; in Providence, in Cincinnati, or in any other cities or towns, East or West, are always open to ladies from any part of the country who are interested in the foreign or domestic missions of the Church.

*MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.**

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Putting side by side the selected Scriptures for this last Sunday in the Christian year, the two parallel passages, which indicate their relation to each other, are "The Lord our Righteousness," and "This is of a truth that Prophet that should come into the world." One is the foretelling of the Jewish prophet six centuries before Christ came; the other is the testimony of the Jewish people of our Lord's own time, applying to Him "all that the prophets did write." The words of Jeremiah are some of the many rays converging towards the focal point. And that point is the Christ whom the Gospel reveals. It will be seen at once that the lessons of this Sunday are full, more of the Advent than of the Trinity thought. And it is strange to notice how strong the power is of "the sure word of prophecy"; for, as its light falls on the Gospel page, it brings out not only the evidence and the acknowledgment of prophecy fulfilled, but it makes the Gospel prophetic in *its* turn. So that in our day, standing in the expectation twilight of a closing year, waiting for *some* advent—perhaps the season only, perhaps the second coming of the King—we can repeat unchanged the words of the multitude in the wilderness of the feeding, and say: "This is of a truth that Prophet that should come into the world." Fulfilled once, they wait their final fulfilment still, of which the Creed bids us say: "He shall come again in glory to judge the quick and the dead."

Besides this peculiarity of anticipation, which makes this almost an Advent Sunday, a sort of *Dominica vagans*, and besides the peculiarity of an epistle selected from the Old Testament Scriptures, there is, at first sight, an inconsistency amounting almost to a contradiction between the tone of the

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collect and of the Scriptures for the day. For the one is rousing as a trumpet blast, with almost the words in it, "Behold the bridegroom cometh"; calling men to bestir themselves in all the deepest motive powers of their nature; praying God to "stir up" their wills; and demanding intense effort and intense energy — "the plenteous bringing forth of good fruits"; while the Scriptures —if the modern and *merely* Protestant interpretation of the epistle be true, or, equally, if the worldly and easy-going interpretation of the gospel be correct—teach that there is no need of effort or energy on our part. For if Christ has become our righteousness; if His righteousness is imputed to us through a mere atmosphere of feeling, without the active obedience of faith, to use the means and do the works which He commands, then there is nothing left for us to do. But against this fatal and futile theory the warning stands, of those to whom the promise of this ancient prophecy was given, who refused and rejected the Lord when He came, and so neglected and *lost* this great salvation.

In like manner, we cannot force the analogy of the Gospel miracle to teach that that great feeding in the green pastures shall be in all ways like this great miracle in the wilderness—shall be given unasked and unsought to all. For this is plainly the record of the earthly offer of Gospel privileges, freely offered and to be freely used by all; upon whose faithful use depends the solving of that other question, who, of all "that are bidden" *here*, shall be "found worthy to taste of the marriage supper of the Lamb in heaven."

There are solemn warnings of the need of stirred up wills to believe and to obey in the history of what befell so many of the children of Israel whom "the Lord brought up out of the land of Egypt," "with whom the Lord was not well pleased," and who perished therefore in the wilderness. And the other warning is similar and no less solemn when we remember, in the destruction of Jerusalem and the world-wide dispersion of the Jews to-day, how "the seed of Israel, led out" of Babylon, forfeited God's favor again, because their wills were not stirred up to see in "the Righteous Branch," THE King, whose gracious reign should have made them forget the deliverance alike from Egypt and from Babylon in the greater mercy of their deliverance from the bondage of Satan and death. It is "stir-up" Sunday truly thus, and not "sit-down" Sunday, in vain reliance upon *feeling* justified, or finding satisfaction, without prayer or effort.

If one turns to the gospel to find the collect's thought of wills stirred up, it is at once implied and stated there. It is *implied* in that unuttered *need* which led to the working of the miracle. For those five thousand men, so far as we can gather from the story, had at least no will to look to Christ for food. He *stirred* their wills, roused them to feel need and look to Him for its relief, by offering them miraculously the means of its satisfaction. Just so to-day with us; He stands, and, by His very offer of the means for our spiritual feeding, seeks to stir in us the sense of our soul's hunger and the will to seek its satisfying in Him. Besides this, the connection is plainly stated in the story. For it is written, *not* that to all was given alike, to each the same, but that the disciples distributed to them that were set down "as much *as they would.*" The *more* the will, the *larger* the gift! Not about hunger only, but about all physical desires, we know that this is true. Men that are hungry with ambition in study, in all earthly pursuits, get more, because they *will to have more*, of learning, influence, money, whatever they desire, than languid indifference and lack of will obtain. And we have need to pray, who are so listless and so low in our aims about the heavenly and eternal rewards, that God will "stir up our wills." For in the final day the measure of our attainment shall be—to each one "as much as he would." This brings us at once to what is in some sort the most important teaching of this Sunday—the relation between good works and rewards, as depending not in possibility alone, but in proportion, the one upon the other. It involves the truth that the rewards of the future state are to be different in degree; and it connects it with a statement which reconciles the revelation of different degrees with the other scriptural teaching that all shall be *equally*, because all entirely, happy in heaven. "The word of reconciliation" is this—"As much as they would," that is, each shall have all he wills, all he wants: some wanting more, and having more; some who want less, having that less, which still is all they want; and so all equally happy, and yet in different degrees. It is the old familiar figure of vessels of different capacity, all *filled;* of each of which, holding more or holding less, the same thing is true, that it *is full.* The application of the prayer and of the teaching in the collect, "Stir up, O Lord, our wills, that we plenteously bringing forth the fruit of good works," is that we have it in our power to decide whether our fulness shall be with less or with more. Of this difference in degree in rewards, proportioned to the difference in our wills and our works, the Scriptural revelation is distinct and plain: "My reward is with me, to give to every one according to his work"; "Have thou authority over ten cities," "Be thou also over five cities"; these are the proportions declared beforehand by the Judge himself, "who shall reward every man according to his works." Thank God, the same truth runs into the revelation of future punishments: "He that *knew not*, and did commit things worthy of stripes, shall be beaten with *few* stripes." And the collect, in its figure and its language, borrows almost St. Paul's exact words: "He that soweth bountifully shall reap also bountifully"; and "Every man shall receive his own reward according to his labor." The prayer of Zebedee's children and their mother, that they "might sit on the right hand and the left hand" of the Lord "in His kingdom," was *not* refused by Christ; but *promised* to "be given by Him to those for whom it is prepared of the Father." There is no interference here either with the truth that eternal life is God's free gift, unearned and undeserved, or with the truth that all to whom it is given shall be equally, entirely, eternally happy in heaven. But "plenteous rewards" depend upon "the plenteous bringing forth of good works"; because of that truth—which inheres in the spiritual nature of things—that large needs demand for their satisfaction large gifts. Therefore we *pray*, "Stir up, O Lord, our wills," and *strive* to "bring forth plenteous fruits," lest "sowing sparingly, we reap sparingly" as well.

Passing from the theology of the collect to that of the epistle, we are struck by the presentation of Christ to us in His twofold nature. For "the Righteous Branch raised unto David" is Isaiah's "Rod out of the stem of Jesse, and the Branch that should grow up out of his roots." It is Zechariah's "Man whose name is the Branch." And there can be little doubt that to this strange epithet, which so strongly describes the humanity of Christ—which in the Hebrew of Isaiah and Zechariah is the word *Netzer*—St. Matthew refers when he says: "It was spoken by the prophets, He shall be called a Nazarene." The other side of the Incarnation is almost more plainly declared. "Jesus of Nazareth" is not only very man of the seed of David, and, as the legend of the Cross declared, the "King" reigning on that strange throne; but He is "very God of very God," "the Lord our Righteousness," "Jehovah," the incommunicable name of God. And so, in her last words—recalling the anticipation of the first advent, and stirring up our wills to expect the second coming—the Church points us with that word, "Behold," to the day when the God-man—revealed here as our King, our Judge, our Justifier, our Redeemer—shall come again in His glorious majesty, and "His rewards shall be with Him." Only to those whose righteousness He is, whose wills have been stirred to receive His justification in the means by which it is offered, and to be made righteous by Him unto the bringing forth the fruit of good works—only to such as these will He, having been here their righteousness, become "their exceeding great reward."

The special lessons of the miracle which this holy gospel records have been drawn out before. The scene lies before us, the same, only under the new light of this Sunday bringing into prominence specific features; and bringing out points that lay in shadow before. One of these has been already noticed—the relation between God's gifts of grace or glory, and our wills. Besides this, the closing sentence suggests the fitness of this story to be the last word in our ears, on "the watch-night" of our Christian year, telling us of "the Prophet that should come." How gracious is the characteristic description of that prophet, by which He shall be recognized and known. He is the Teacher, who *satisfies*, with food convenient and enough, all who will come to Him. The teachers of merely earthly knowledge offer either the dry husks of dreary systems, or the thin, unsatisfying trifles of half-knowledge; or, if they are honest, do but create and excite, by every impartation of teaching, a sense of emptiness, a longing for more. He really *feeds* with rich revelations of Divine truth. He really satisfies with the assured certainties of positive knowledge. He fills men's souls, even here, with that faith which is "the *substance* of things hoped for." Beyond this, He stands before us in the grassy place on the Gospel page the forecast figure of "the things that shall be hereafter." *Then* the realization shall be "the green pastures and still waters" of eternal joy. In the midst of them shall He be, the leader and the feeder of His people. Multitudes "that no man can number" shall be about Him. They shall be "made to sit down"; for they shall have entered "into the *rest* that remaineth for the people of God." And "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

It is, in this sense, the picture drawn beforehand of their joy who "plenteously bring forth here the fruit of good works." Surely, if more were needed than solemn warning

and distinct assertion of the proportion between works and reward, this, faint shadow as it is of the "glory that shall be revealed," this is enough to "stir up," to deepen, to enlarge "the wills of the faithful people" of God, till they shall be content with nothing but "the plenteous rewards" of Him who satisfieth the desire of every living thing, and filleth all things living with plenteousness.

May the dear Lord give us grace, in our little baskets of grateful memories and holy resolutions, to "gather up the fragments that remain" of time, of grace, of effort, of energy, of will, that "nothing be lost"; so that in the great day when "*the* King shall reign" we may be part of "the Israel of God," to "dwell in our own land," to be "*filled* as much as we will," "to sit down in the kingdom of God."

WM. CROSWELL DOANE.

LETTER FROM SWITZERLAND.

OCTOBER 26th, 1878.

The Christian Catholic Church of Switzerland has now entered on a new phase of its existence; it has to some extent to begin life again as a consequence of the "amnesty" just proclaimed by the government of Berne. The history of the matter is as follows: Soon after the proclamation of the Vatican decrees the Bishop of Basel, Mgr. Lachat, excommunicated and deprived certain priests who refused to acknowledge those decrees. Against this procedure the governments of five of the cantons over which his jurisdiction extended protested; and when the bishop refused to withdraw his sentence, he was himself deposed, and compelled to retire to Lucerne, which remained faithful. This was in January, 1873, and the authority of Rome thenceforward ceased in the cantons of Berne, Solothorn, Thürgau, Aargau, and Basel. In Berne it caused a revolution among the French-speaking priests of the Jura parishes, who sent in a protest against the cantonal action. This challenge was accepted, the protest was submitted to the legal courts, and in September, 1873, all these priests were turned out and declared ineligible for any cure in the canton. The authorities were not content with half measures; they drew up and proclaimed a new law of Church organization which established the supremacy of the State over Church appointments, gave the congregation or parish a certain degree of autonomy and the power of electing their own pastors for a limited period, and at the same time they made a new division of parishes, abolishing many of the smaller ones and amalgamating others, so as to leave the number of forty-two within the canton. This Church law was welcomed only by the Christian Catholics, who found in it their opportunity, and the Vatican party refused to accept it, and therefore to take part in elections in accordance with it. Consequently, when the newly-defined parishes were called upon to elect their boards and choose their pastor, about a dozen of the wholly Vaticanized refused to do so, and have since been desolate, while about thirty managed to collect enough "liberals" to form the Church council, and then a Christian Catholic pastor was elected and installed. Thus the priests of the "National Catholic Church" occupy at the present time thirty to thirty-two of the Bernese parishes. For five years they have had their own way and have prospered; but the times are now changed. On September 3d, of this year, the Superior Council of Berne proclaimed an amnesty for the deprived priests. The reason for this sudden penance is not very evident; it seems to have been almost wholly at the instigation of the Vatican, for no penitent voice has been heard from the recalcitrant clergy themselves; it is only known that this summer, complaints have been poured in upon the council against the action of the ecclesiastical laws. It is also a curious fact that the present council has only some two months more to live; and it would have seemed wise to postpone such a matter until after a new election. The decree of amnesty is issued in answer to the petition of five districts to be permitted to set up their own Roman Catholic service, and for churches to hold it in, and runs thus:

"1. The petitions of the Roman Catholic communicants within the districts of Munster, Freibergen, Delsberg, and Porrentruy, as also in the town of Berne, to be granted corporative rights, cannot be entertained.

"2. The petitions for the grant of churches for the Roman Catholic communities are referred back for consideration to the legal authorities in accordance with Article XIX. 6 (of the ecclesiastical organization law).

"3. All those church congregations of the Catholic districts which have not yet constituted themselves according to the law are again invited to constitute themselves to elect their Church board, and where no parish priests are in function, to proceed to the election of their *curé*.

"4. Those ecclesiastics who by sentence of the Court of Appeal and Cassation of September 15th, 1873, were dismissed from their cures are now declared capable of reëlection, and an amnesty is granted them with respect to the contents of Article II. of the decree of dismissal, which runs: 'None of the aforesaid may be elected to any cure within the canton so long as he has not withdrawn his protest of February, 1873.'"

The question now is, "How will this amnesty work, and to what extent will it influence or injure the Old Catholic cause in Berne?" We note that it is only the Bernese canton that is affected, but that is precisely the place where the Christian Catholic Church is most extensively established. [In Solothurn it holds five parishes only, in Aargau seven, and in Thürgau none.] And, further, the ecclesiastical legislation is not repealed, so that any Romanist priest who may return must submit himself to the recent laws, and to some extent repudiate the authority of Mgr. Lachat. If the curia be wise in its generation it will allow these priests to bend to the times and go back to their work, and in that case the parishes that are now desolate will be refilled with the amnestied clergy. Then for those parishes that are now occupied by the Christian Catholics there will be a fight, and when the time comes for the reëlection of the Church board and of the pastor, both parties will summon their forces. Already there are signs that the Vatican party is reasserting itself, and the battle has begun by a few defeats inflicted on the reformers. Thus, on the 13th inst., elections were held for the Church boards at Délémont and Porrentruy, and in the former place the Ultramontanes carried all their nominees by a majority of thirty, and in the latter by a larger majority succeeded in placing the secretary and one member to fill a vacant place. Here the curious spectacle is seen of a Christian Catholic *curé* and a Roman Catholic council, and the latter may depute their delegates to the next synod! Similarly, at Courtemaiche and Delsberg, the Romanists have carried the day in the council, and at the former place M. Geoffroy, the Old Catholic *curé*, at once resigned and departed in disgust for France. Thus a parish is lost, for a Roman priest will be of course chosen to succeed, and it is further reported that M. Lagarde, *curé* of Moutier, has resigned. Terrified lest such defections should dishearten their people, the rest of the French priests in the Bernese Jura have issued a declaration to the effect that they intend to remain so long as their own people cling to them, and this seems to have had a good influence; for we have not heard of more resignations. We may safely conclude that the Old Catholics of the canton will "suffer loss," but at any rate the law assures them the joint use of a church, and a fair proportion of Church property, even if the majority of the parish be against them. Henceforth they will have to contend on equal terms with Vaticanism, they will not be the most favored party, and they must assume more of a missionary character. The struggle will be interesting.

And very much in the same way the Christian Catholics of Geneva will be thrown on their own resources. The tyrannical *Conseil Superieur*, which has so long held the Church in swaddling-clothes, has twice experienced a defeat, and we may hope that a more truly liberal body will take its place. Its refusal to allow any foreign priest to officiate without their special permission in the canton—a measure intended utterly to exclude any Roman Catholic worship—has worthily been annulled by the Federal Council at Berne; and its brand-new "Constitution," which would have reduced all religious services to the level of a State institution, has been as worthily rejected by the citizens of Geneva. Enemies of the Christian Catholic movement do not fail to observe that the cantons of Geneva and Berne contain the vast majority of the new congregations, and that it is in these cantons that the movement has been bolstered up by the State.

Dr. Michaud has resigned his office as Episcopal Vicar, but retains his post as Professor of Theology at Berne University. The reasons for this step are not very clear, but are given as that, "free from the labor of administration, he may give himself with more energy to the carrying out of the reforms necessary for the success of the religious movement." Does this forecast an agitation in the interests of Orientalism?

ENGLAND.

DISTINGUISHED SECESSIONISTS.—No name has been more prominently before the public as representing the extreme ritualists than that of the Rev. Orby Shipley. This gentleman, on Saturday, October 26th, was, with his wife, received into the Church of Rome. The ceremony took place at the archbishop's house, Westminster, by Cardinal Manning. It is said that Monsignor Capel, the Catesby of "Lothair," was the instrument of the conversion. The *Westminster Gazette* states that the Rev. S. W. Wayte, recently president of Trinity College, Oxford, has also joined the Church of Rome.

MR. FFOULKES.—The president and fellows of Oriel College, Oxford, have appointed the Rev. E. S. Ffoulkes, B.D., vicar of the University Church of St. Mary—a position recently vacated by Dean Burgon.

PROHIBITION.—The *Pall Mall Gazette* asserts that the Rev. J. Edwards, vicar of Prestbury, went to Oxford to preach at St. Barnabas church there; but he did not—it is understood at the request of Bishop Mackarness—fulfil his engagement.

DEATH OF A PROMINENT IRVINGITE.—The Rev. F. H. Layton, formerly an Anglican priest, and the last surviving of the original Irvingite "Angels," placed over the typical "Seven Churches" in London from the time of Edward Irving, died from paralysis on Monday, October 21st.

EXTREMES MEET.—It was supposed that the Church of England held within its pale few, if any, men more advanced than Father Ignatius. Yet a correspondent of one of the English Church papers, himself evidently of extreme views, gives his impressions of some utterances of the great missioner at two of his late mission services in Sheffield:

"The impression he made not only upon me, but every one else with whom I have conversed—indeed there is no mistaking it—was that he was preaching Christ without the Church or the sacraments, and distinctly according to Calvin. He proclaims that Christ did not die for all, for if He did, all would be saved, since none shall pluck them out of His hands; but all are not saved, therefore Christ did not die for all; that the Gospel was not intended for the world, but only for those who were chosen out of it. He declares that it matters not whether a man is a Protestant, a Catholic, or a Romanist, so long as he embraces Christ as his Saviour. He leaves upon the mind the distinct impression that this is the one thing necessary, and all other things are non-essential. He asked, in so many words, why should we quarrel about the precise nature of the sacraments, instancing especially the Holy Communion, and other questions of the like nature that divide Churches, so long as we love and accept Christ as our Saviour? He calls upon an excited assembly to stand up and witness to their acceptance of Him, and then tells them that is enough—in having Him they have all that is necessary to salvation—all other matters are not essential."

IRELAND.

PRIMITIVE METHODISTS.—A correspondent of the Irish *Ecclesiastical Gazette* writes: "The

ate Primitive Methodist Society is in great agitation. The preachers have been won over by the Wesleyans but the task of bringing the people with them is not so easy. The best of the old leaders, and especially the members, seem resolved to abide by the Church of their forefathers. The better informed know that they are being led away from the principles of their founder, for which they or their fathers con tended so nobly in 1816. The Church of Ireland is far more popular now than it was then, and all the arguments which prevailed against separation in 1816 not only remain, but are greatly strengthened in 1878. No wonder then they should refuse to be led blindfolded into schism, and that so many should, as I know they have, declined the further services of the preachers. It is an anxious time for faithful ministers and people of the Church of Ireland—a time which calls for much faith, with patience and brotherly love towards those whose feelings are tried more than we can easily understand."

FRANCE.

AN IMPORTANT DOCUMENT.—The death of Mgr. Dupanloup (says the Paris correspondent of the *Pall Mall Gazette*), and the recent attacks made by M. Gambetta on the Church as at present constituted, lend interest to one of the last letters ever written by Montalembert, and addressed to the Canon Döllinger. It is dated November 7th, 1869, and was written by the direction of the late Bishop of Orleans. We extract the following passages:

"If I, simple layman, could see any way of gaining admittance to the council, nothing would stop me. Ill as I am, I should endeavor to drag myself to Rome at the risk of dying on the road, and of not being allowed to speak on my arrival. Still I would go, if it were only to protest by my presence, by the sad and intrepid look of which Bossuet speaks, against the base acts which are about to be produced, and which will probably triumph. And I, I am nothing, and have never been anything in the Church! But you, who are incontestably the first Churchman in Germany, how could you decline to defend her at this formidable crisis? . . .

"Do not, dear friend, offer a culpable resistance to the illustrious bishops who call upon you to join them; and acquaint me without delay of your determination to go to Rome along with that great Newman, to whom I am about to write again, to ask him to accompany the Bishop of Orleans as theologian. I am expecting the good bishop here in a few days, and I trust that we shall be able to rejoice over your reply. No doubt you admire the Bishop of Orleans, but you would admire still more were you aware of the abyss of idolatry into which the French clergy have fallen. It exceeds all that could have been imagined in the days of my youth, in the time of De Frayssinous and De Lamennais. Poor Mgr. Maret, for having expressed very moderate ideas in language full of urbanity and of charity, is publicly treated by the so-called religious journals as a heretic, and by the last of our *curés* as an apostate of all the mysteries which the history of the Church presents. I know of none which equals this prompt and complete transformation of Catholic France into a fowl-yard of the anteroom of the Vatican."

DETERIORATION.—It is very difficult for the French to glide easily into a republic. The old courtly manners and even the world-renowned politeness of the common people seem in danger of passing away. Many persons have remarked indications of this in the late exhibition. But the most noted event evincing the decadence of good manners has been the fête given at the Château de Versailles, after the official closing of the exhibition. Invitations were sent out by Marshal MacMahon to the number of some ten or twelve thousand. But there were several thousand uninvited persons who held that the president of a republic had no right, in issuing invitations, to make distinctions between free citizens. They accordingly presented themselves at the doors unticketed, and by their persistence succeeded in gaining admission. The confusion and disorder which ensued were frightful as well as disgraceful. The scene was characterized by rudeness, roughness, and vulgarity. "Even the American papers published in Paris admit that they never witnessed anything equal to it at home."

RURAL RADICALISM.—As many of the emigrants to American shores are firmly persuaded that they shall find on landing everything "free," because America is a free country, so it seems impossible for the common people in France to have anything but the most preposterous ideas with regard to the freedom which they are yet to enjoy under the Republic. Modifications of old and oppressive laws is taken as the first step towards the removal of legal restraints in general. Giving the people rights in reference to property which they have not heretofore enjoyed, implies the making them in time possessors of property which they have neither inherited nor earned. The rhetorical flourishes of political speakers even are taken to mean more than the orators ever dreamed of. The Paris correspondent of the *Guardian* received a private letter from a friend in the country which expresses the state of feeling in the rural districts generally. We give an extract: "Our rural population have become absolutely unmanageable on account of the idea with which radicalism has inspired them, that our land ought to be theirs because they cultivate it; and from their belief that the Republic, which they regard as essentially the government of the 'disinherited' portion of the community, will not fail sooner or later—to-day perhaps, to-morrow without doubt, or assuredly as soon as the conservative element has been thoroughly weeded out of all parts of the administration—to transfer to them, in legal fashion, the fields, the forests, the gardens, and the châteaux, which they already dream of possessing. At all events, things have come to such a pass in our neighborhood that three farms which we wish to let this year have found no takers on lease, simply because the people fancy they will soon be able to take possession of them *en perpétuité*."

GERMANY.

THE EMPEROR AT A CHURCH BAZAAR.—The aged Emperor of Germany, with his right arm in a sling, accompanied by the empress, visited a bazaar held in connection with the English Church at Baden Baden, on Thursday, October 17th, at the Conversation House. The emperor, with his usual *bonhomie* and kindly nature, chatted with all the ladies holding stalls, and made extensive purchases.

THE VATICAN AND THE ANTI-SOCIALIST LAW.—The Vatican has sent instructions to the Roman Catholic clergy in Germany not to make any opposition to the law now being put in force throughout Germany against socialistic associations. Negotiations are proceeding between Germany and the Vatican for the preservation of associations of a purely religious character.

LIBERAL PROTESTANTISM IN GERMANY.—At the annual conference of Liberal Protestants at Hildesheim a programme was drawn up which shows to what extent the rationalistic party has gone. Of the document referred to, the German correspondent of the *Guardian* says:

"This programme abundantly exhibits the Liberal Protestant position. All creeds and confessions are to be sent to a museum; the minister may preach anything he likes, so long as he calls it 'the Gospel'; this liberty of teaching is inviolable; university professors can be judged of no man; all schools and parties shall have equal scope for their differing doctrines; the congregation shall have unrestricted right of choosing their minister, and therefore of selecting their own Gospel, and wherever they get on well with their clergyman, though he be preaching Mormonism, the harmony is not to be disturbed."

INDIA.

ANOTHER TINNEVELLY.—Next to Tinnevelly the Ahmednuggur district is now most conspicuous for a large access of hearers and converts.

"Whole villages of Mahars and many Mahrattas have welcomed the missionary gladly; not as heretofore by units, but coming over in fifties and hundreds, seeking instruction and admission into the Church of Christ. The society's register now shows 1,851 Christian natives; and as many as 800 others have lately placed themselves under instruction preliminary to baptism. In the thirty schools which have been opened by the Society for the Propagation of the Gospel, 697 children are now being taught by forty-one Christian teachers."

A THEOLOGICAL COLLEGE FOR BOMBAY.—On the subject of a theological college the Bishop of Bombay, in a recent appeal, says:

"One of the great secrets of the successful work in Southern India, which has of late been brought so prominently before the attention of the Church, has been the systematic course of training by which a promising lad in any of the Society for the Propagation of the Gospel schools in those parts can be prepared and tested during a space of many years, until he is fit to be presented for the diaconate. In my diocese no such systematic training has ever been provided, and the consequence is that the work is crippled by the scarcity of native clergy and efficient lay agents. The first condition of a strong native Church is a numerous native clergy. In the Madras Diocese the native clergy outnumber those of Bombay by nearly twenty to one. The Poona College and schools are meant to be the foundation of a system as complete as that which has worked so well in Madras."

CHINA.

GOOD FROM EVIL.—The British consul at Tientsin writes to the committee of the famine relief fund in Shanghai as follows:

"The officials treat the missionaries now with the most marked cordiality, and assist them in every way in their power. I shall have more to say on this subject before long. As for the people, Mr. Smith (one of the distributors) triumphantly tells us that they have at last 'opened their houses,' and that the distributors have, since last autumn, seen more of real Chinese life than all the other missionaries put together since China was opened to them. He is not exaggerating. The advent of the foreigner in all the places which have been visited is now hailed with delight, and the utmost courtesy and hospitality extended to them, not only by those who taste of their generosity, but by those who will never need it. The distribution of the funds your committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work will do more really to open China to us than a dozen wars. That obdurate class, the 'literati and gentry,' are beginning to modify their views with regard to foreigners, and are confessing that their efforts for the relief of the suffering millions is not only an example to them, but has really been the incentive which has produced Chinese action."

CANADA.

FREDERICTON—*Pennfield.*—On Tuesday, October 29th, in St. George's, Pennfield, the bishop confirmed thirty-eight persons. Six adults were baptized immediately before the confirmation service. On the following day, in Christ church, he confirmed eight persons.

ONTARIO—*Eganville.*—The Rev. M. G. Poole, being about to leave Eganville, a deputation, consisting entirely of Roman Catholics, called at the rectory on the eve of his departure, and in a very handsome address expressed their regret at his separation, and the high appreciation in which they held him as one "qualified both by precept and example to diffuse the true principles of Christianity which teaches charity and goodwill to all." They testified that his urbanity, kindness of heart, and gentlemanly disposition had endeared him to them, and asked for him the aid of Divine Providence in whatever sphere of labor his lot might be cast.

St. Paul's, Kingston.—On Sunday, November 10th, St. Paul's church was reopened by the bishop. Three services were held during the day. This church was erected in 1845 as a memorial to the late Rev. R. D. Cartwright. In 1863 a gallery was erected over the entrance, in the execution of which the Hon. A. Mackenzie, ex-Premier of Canada, is said to have worked as a mason. In 1871 it was determined that instead of completing the church a school house should be erected. More recently great alterations and improvements have taken place in the church, so that now it is one of the handsomest in the

diocese. The collections at the three services amounted to $320. In addition the value of offerings given for the chancel was $440. The communion service of solid silver, weighing 600 ounces, as well as the marble font, was the gift of the late Mrs. S. H. Cartwright.

NEW HAMPSHIRE.

BISHOP'S VISITATIONS.—The bishop of the diocese visited Great Falls on Sunday, November 10th, and officiated and preached in a public hall. The attendance was excellent, every seat being occupied; the responses were very good, and the whole service suggestive of encouragement for the future. In the afternoon the bishop drove to Salmon Falls, and, assisted by the rector of St. Thomas's church, Dover, officiated and preached to a large congregation gathered together in the Congregational house of worship, which had been kindly lent for the occasion, the Episcopal church being too much out of repair for use. Here again there was much to encourage for the future, and it may be hoped that some time a missionary may be successfully working between these two points.

In the evening the bishop again preached to a large congregation at St. Thomas's church, Dover. This parish was established in 1839, and has been struggling on since amidst various vicissitudes. The affairs of the church are improving; its debt is paid; its current expenses promptly met; and the new mill of the Corbers Manufacturing Company is adding to its membership.

CONNECTICUT.

MIDDLETOWN—*Berkeley Divinity School.*—The Divinity school has been favored with visits, lately, from the Rev. William J. Boone, of the Chinese mission, and the Rev. O. P. Thackara, of the Diocese of Florida. Interesting addresses were delivered by the former on the missionary work in China, and by the latter on the work now opening to the Church among the freedmen of the South.

The Chinese mission has especial interest for the members of the Divinity School, inasmuch as two who were formerly their fellow-students have become missionaries under Bishop Schereschewsky.

NEW YORK.

NEW YORK—*General Theological Seminary.*—The catalogue of the seminary for 1878-79 has been published, and is by far the most complete of any number yet issued. It contains the usual information regarding the working of the seminary, and in addition thereto a list of the alumni and of the positions held by them in the Church. The list is a very valuable feature of the publication, and was prepared by Bishop Seymour, with the assistance of the Rev. Edward M. Pecke. The whole number of the alumni of the seminary is 885, of whom 190 are deceased. The number of students matriculated since 1822 is 1,234, about twenty having been admitted without matriculation before that time, making the total number of students 1,254. There are now in the seminary 86 students—seniors, 25; middle-class men, 27; juniors, 34.

The correspondence between the committee of the trustees and the Rev. Dr. Hoffman was as follows:

To the Rev. Eugene A. Hoffman, D.D., Rector of St. Mark's Church, Philadelphia, Pa.:

REVEREND AND DEAR SIR: At a meeting of the trustees of the General Theological Seminary, held in this city on the 23d inst., we, the undersigned, were appointed a special committee, with instructions to announce to you the fact of your election to be dean of that institution, and to request that you will accept the post.

The resignation of the office of dean by the Rt. Rev. the Bishop of Springfield does not take effect until the 15th day of June, 1879. Notwithstanding this, it is deemed important that we should be informed of your decision at as early a day as may be convenient.

The expression of personal sentiments in such a communication as this may not, perhaps, be strictly in order; still we cannot resist availing ourselves of the opportunity to say that in view of your well-known ability and attainments, your long and approved service in the Church, and your constant interest in the seminary, the trustees have, in our opinion, made a wise selection, and we trust that nothing will prevent you from acceding to the wishes of those who have given you so marked an assurance of their confidence and regard.

We remain, with sincere respect, very faithfully and truly yours,

F. D. HUNTINGTON,
Bishop of Central New York.
MORGAN DIX,
ORIGEN S. SEYMOUR,
Committee.

New York, October 26th, 1878.

To the Rt. Rev. F. D. Huntington, D.D., the Rev. Morgan Dix, D.D., and Origen S. Seymour, Esq., Committee, etc.:

GENTLEMEN: Your official communication, announcing to me my election as Dean of the General Theological Seminary has received my most careful consideration.

A call from a board composed of the bishops and representatives of all the dioceses of our Church to a position of such great responsibility, as well for those who are to serve in the sacred ministry as to the Chief Bishop and Sovereign Judge of all, could not be received without more than ordinary emotion. With many misgivings as to my ability to fulfil the duties required by the office, but believing my election to be tantamount to a command from the Church, and through her from her Divine Head, I have determined, relying on His strength, to accept it.

I shall be ready, if the Lord will, to enter on its duties when the resignation of the office by the Right Reverend Bishop of Springfield takes effect.

Will you kindly convey to the board of trustees my sincere appreciation of this most marked assurance of their confidence and esteem? and with my thanks for the manner in which you have been pleased to convey to me their wishes, I have the honor to be, very respectfully, your obedient servant in the Church,

EUGENE AUG'S HOFFMAN.

Philadelphia, November 15th, 1878.

POUGHKEEPSIE—*St. Barnabas's Hospital.*—The annual report of the board of trustees of this institution shows that during the year ending September 30th, 43 patients were received. Of these 29 were discharged recovered, 6 were improved, and 5 died. The receipts during the year were $2,371.19; expenditures, $2,019.02, leaving a balance in the treasury of $352.17.

WESTERN CONVOCATION.—This convocation embraces the counties of Orange, Ulster, and Sullivan, with a population of over 200,000, and with 2,000 communicants, twenty-six churches, and twenty-eight clergymen.

The convocation held its annual session in St. George's church, Newburgh, on Wednesday, November 13th, the bishop presiding. The sermon was delivered by the Rev. J. H. Johnson, and the preacher enumerated some of the difficulties in the way of the Church's progress and some of the deficiencies of the Church herself in dealing with the prejudiced, the apathetic, and the sceptical. He strongly recommended a large zeal for souls as the best refutation of the impression that the Church seeks her own aggrandizement, more vigorous prosecution of educational efforts, and a greater adaptation of the Church's services to all classes of minds, and also a plainer and bolder presentation of the fact of the Church's authority in matters of faith. The bishop was assisted in the celebration of the Holy Communion by the dean (the Rev. O. Applegate, rector of St. George's church) and by the Rev. Drs. Gibson and Robertson.

After the service twenty-three clergymen and several lay delegates and visitors from other parishes sat down with the bishop to a collation spread in the school-room.

The business session of the convocation was held in the afternoon, and the usual reports received. The amount expended during the year was $947.21, and there was a deficiency in the treasury of $127, which was assessed upon the parishes and stations. The officers of the previous year were reëlected, viz., the Rev. W. H. De L. Grannis, of Goshen, secretary; Mr. Francis Scott, of Newburgh, treasurer; and the Rev. Messrs. C. W. Camp, of Kingston, and Haslett McKim, Jr., of New Windsor, members of the executive committee.

The next convocation is appointed to be held in February, in St. James's church, Goshen, the preacher to be the Rev. F. M. S. Taylor, of Rondout; substitute, the Rev. W. R. Thomas, of Highland Falls.

NEWBURGH—*St. Paul's Church.*—The bishop of the diocese visited this church on the afternoon of Wednesday, November 13th, and confirmed eleven persons. The church has recently received the gift of a fine bell.

LONG ISLAND.

BROOKLYN — *St. Stephen's Church.* — This church, situated in a new but promising part of the city, has been steadily advancing in material and spiritual life. The parish owns—besides the commodious and well-furnished edifice and the lot on which it stands—several other lots, which will give room for further extension. There is but a very small debt on the property. A course of weekly popular lectures is in progress, on attractive and instructive subjects, some of them illustrated. The Rev. Newland Maynard (rector of St. Paul's church), on the evening of November 12th, gave his lecture on Westminster Abbey, illustrated by a stereopticon, with many views. It was spoken of by those who have seen the abbey as a very fine presentation of its interesting details, both in respect to the descriptions and the views. These lectures are for the educational benefit of the congregation, and pecuniarily in aid of its church work. The lecturers have given their services gratuitously.

Church of the Atonement.—The guild connected with this church is quite active in its labors for the parish. On Friday evening, November 15th, a concert was given under its auspices at Greenwood Hall, in the vicinity, which entertained a large audience with vocal and instrumental pieces, rendered by several friends and members of the congregation who volunteered their services for the purpose.

St. Paul's Church, E. D.—On Sunday evening, November 10th, the bishop of the diocese preached in this church (the Rev. Newland Maynard, rector). At the close of the service the bishop expressed his great satisfaction in the singing of the surpliced choir, and said that it reflected great credit upon the parish.

WOMAN'S MISSIONARY ASSOCIATION.—The annual meeting of the Woman's Missionary Association of the diocese was held in St. Peter's church, Brooklyn, on Thursday, November 14th. A large congregation was in attendance, and a number of parishes were represented. In the morning the Holy Communion was administered, the sixth annual report of the association was read, and an address was delivered by Bishop Littlejohn.

The report stated that there were thirty parishes in the association, represented by 110 delegates. The following was the estimated value of gifts from the churches of the diocese in aid of missions: Grace church on the Heights, $712; Holy Trinity, $475; Church of the Redeemer, $442; St. James's church, $180; St. Peter's, $228; St. Ann's, $80; St. Matthew's, $28, Emmanuel church, $100; Christ church, $125; St. George's, Flushing, $518; St. James's, Newtown, $550; Grace church, Jamaica, $222; St. Paul's, Woodsdale, $202; Christ church, Oyster Bay, $40; St. Paul's, Glen Cove, $57; St. George's, Hempstead, $179; and the church of the Redeemer, at Astoria, $150—making a total of $4,277. The association had continued sending articles of comfort to the county institutions at Flatbush.

The treasurer's report stated that the amount sent to Mexico was $246; Indian missions, $43; foreign missions, $154; domestic missions, $93; freedmen's mission, $14; sundries, $80—making a total of $733.

The bishop expressed his surprise and gratification at the amount of work accomplished by this association. The duty was as old as the Church, and the grounds of the duty underlay her very being, yet there was a new spirit displayed by the women in forwarding the Gospel. If woman hoped to be grander, wiser, nobler than she was to-day, she must look for a change, not to social customs, not to philosophers and poets, but to the mingling of all life with the doctrines of the Cross. To a woman in Christ there was the knowledge that by whatever she did toward the

building up of Christ's kingdom on earth, she did much also for her own elevation.

After a recess, at which a bountiful collation was served by members of St. Peter's parish, the Rev. Dr. Tatlock gave the results of his observation as to the need and kind of work which the freedmen claimed from the Church. He was convinced that the Protestant Episcopal Church was especially adapted to meet the spiritual wants of the colored people. He was followed by the Rev. W. J. Boone, missionary to China, who gave a descriptive account of that country, and particularized the difficulties and encouragements of missionary work there. The Rev. Mr. Kimber, secretary of the foreign committee, gave some interesting statistics of the amounts contributed by some of the older parishes in Long Island, and showed that the women had early and earnestly labored to aid the missionaries in their work. He concluded with a tribute to the memory of the female missionaries departed, and a grateful mention of those now in the field.

In the evening addresses were delivered by Commander Matthews, U. S. N., the Rev. Dr. Henry C. Potter, and the Hon. L. Bradford Prince. The first speaker gave his testimony as a personal witness to the importance and success of the missionary labors in China. Dr. Potter argued ably and conclusively for foreign missions in opposition to the idea that local and diocesan work measured the obligations of Christians. The last speaker confined himself to the subject of diocesan missions, dwelling upon the duty of self-sacrifice, and showing what results might be expected from united and energetic endeavors in this behalf.

OYSTER BAY—*Christ Church.*—The consecration of this church has been postponed to next spring.

GLEN COVE—*St. Paul's Church.*—The celebration of All Saints' day in this church (the Rev. J. C. Middleton, rector) was especially attractive. The church was elaborately decorated, and full choral service was held morning and afternoon. The sermon in the morning was delivered by the rector, from St. Luke i. 78, 79, who also read memorial notices of those parishioners who have died during the past year, and administered the Holy Communion to a large number of persons.

In the afternoon, after the benediction, the flowers were removed from the church and carried by members of the choir, followed by the congregation, to the church yard, where, after brief exercises, some were distributed to persons present, and the rest placed upon the graves of those who had died during the year.

A reception was recently held at the house of the Rev. Mr. Oertel, assistant minister of this church, and the guests were entertained with a collation, and viewed several of Mr. Oertel's latest paintings, for which he has a deserved reputation.

CENTRAL NEW YORK.

BINGHAMTON—*House of the Good Shepherd.*—The last annual report of this institution shows that during the last year there were nineteen inmates of the house. Five of these live permanently in the house. The receipts of the institution were $897.91; the disbursements, $816.54. The board of managers chosen for the ensuing year are as follows: Mrs. J. J. Youmans (president), Mrs. John R. Clarke, Mrs. T. R. Morgan, Mrs. J. H. Whitney, Mrs. D. V. Mandeville, Mrs. Lewis Baird, Mrs. Daniel Lyons, Mrs. R. H. Hall, and Miss Sarah E. Sayre.

GREENE—*Zion Church.*—The bishop of the diocese visited this parish on Tuesday, November 12th, and confirmed thirty-one persons presented by the rector, the Rev. J. F. Taunt.

Within the last three years considerable improvements have been made in the church edifice of this old and substantial parish. New and handsome memorial windows have taken the place of the old and plain windows, and the whole interior of the church has been neatly decorated.

During the past eight months, under the rectorship of the Rev. Mr. Taunt, the parish seems to have taken a fresh start in the way both of material and spiritual growth. The adornments have been increased by the addition of a new and beautiful altar and a handsome lectern, and the largest number of persons at any one time in the history of the parish has just been presented for confirmation.

ALBANY.

CONVOCATION OF OGDENSBURG.—At the late meeting of this convocation the Rev. J. D. Morrison was nominated clerical member of the board of missions, and not the Rev. William R. Woodbridge, as reported in THE CHURCHMAN of November 16th. The name of the lay member nominated for the Board of Missions is Mr. T. L. Harison.

CANTON—*Grace Church.*—This church (the Rev. John T. Pearce, rector) has recently been altered and repaired, under the supervision of Mr. J. C. Harrison, senior warden, to whom is due much credit for the manner in which the work has been done.

The alterations, confined principally to the chancel, have made a great improvement in the appearance of the church. An organ chamber has been built at the left side of the chancel, and a stained glass rose window placed in it. This chamber contains, besides the organ, ten stalls, of black walnut, for the choir. The chancel has also been carried back six feet, and its ceiling raised about two feet.

New doors have also been put in the porch of the church, the belfry has been repaired, and the roof of the church renewed. All the work has been paid for, and it is expected that when the parish is able to do so, further improvements will be made.

LITTLE FALLS—*Emmanuel Church.*—A series of mission services is appointed to be held in this church (the Rev. Dr. Albert Danker, rector), beginning on Sunday, November 24th, and continuing a week. Frequent services will be held, and it is expected that sermons will be delivered by the rector, the Rev. Drs. Payne and Battershall, and the Rev. Messrs. W. B. Walker, C. H. Gardiner, and F. L. Norton.

WESTERN NEW YORK.

BUFFALO—*St. Mary's Church*—The bishop of the diocese recently confirmed fourteen persons in this church. He also advised that the church be enlarged immediately, to meet the growing wants of the neighborhood in which it is placed, the most beautiful part of the city.

NEW JERSEY.

PRINCETON—*Trinity Church.*—On All Saints' day an exquisite chalice and paten were offered in this church (the Rev. A. B. Baker, rector) inscribed (on the under side of the paten), "In loving memory of Sarah Jane, wife of Thomas Fuller Potter." During her whole married life and widowhood Mrs. Potter was a communicant in the parish, and one of its steadiest supporters and most liberal benefactors, leaving it a bequest of $5,000 in her will, besides all she had done for it during her lifetime. The portion of her personal jewels which descended to her younger daughter, Mrs. J. Dundas Lippincott, was by the latter devoted to this chalice and paten; and the result is the richest specimen of jewelled church plate that has yet been made in this country; there being nearly 900 several stones embodied in the work. The general shape is the correct mediaeval form of the chalice, and the sweep form of the paten, the latter fitting the top of the former like a cover, with wide projecting margin. The bowl of the chalice is plain gilt within (all the gilding is heavy fire gilding, and all the jewels are in settings of gold), and also plain gilt on the outside for nearly an inch. There is then an outer silver cup in which the bowl is placed, and on which are three large amethysts, at equal distances apart. Between these are, near the upper edge of the silver in each of the three spaces, a row of six small red coral balls; immediately below and between them a row of five large pearls; and below these again three rosettes of numerous diamond sparks. Then the lower portion of the outside of the bowl is again gilded, with a circle of twelve small amethysts. The stem, above and below the knob, is circular, as is the entire foot likewise.

Where the stem is attached to the bowl there is a cable moulding, which adds no little richness, and each half of the stem is studded with twelve small red coral balls. The knob is in six swelling lobes, each terminated by a different stone, all cut *en cabuchon*. At the angles where the lobes meet, twelve large pearls are set, six above and six below. The foot, at the upper part, has a bevel, on which are set one very large gray pearl and five amethysts, all separated by six upright bands of five small pearls each. The bevel projects markedly over the upper neck of the foot. The circular sweep of the foot (a little wider than the bowl) is divided into eighteen portions by twelve narrow bands of gold, each set with a single string of turquoises. They are all ogees in form, crossed over one another, so as to make six larger arches below, with wide ends downward, six smaller arches just over them, with wide ends upward, and six lozenge-shaped spaces in the middle between the arches. In each of the smaller arches are one large pendant gray pearl and two smaller round pearls. In the six lozenges are six oval amethysts, with a small red coral ball above and below each. In the lower and larger arches there is a variety. One contains a cross of sixteen diamonds set in black enamel, with a small but fiery opal in the centre, and small diamond trefoils in the four angles of the cross, besides two rosettes of seven diamonds each (set in black enamel) in the lower corners of the arch. In the arch just opposite to this is a very large pendant gray pearl, with two other round pearls of great size, and several smaller stones. The lower bevelled edge of the foot is garnished with a continuous row of small red coral balls, broken by six hemispheres of *lapis lazuli*, one at each end of the bands of turquoises.

The paten is perfectly plain on the top, heavily gilded. The lower side is silver. Toward the centre a circle of six red coral balls marks the size of the inside of the chalice bowl. Around that, beginning and ending at a red coral cross, runs the memorial inscription in good old English letter, engraved, with background shaded on the diagonal line. Outside of that runs a complete circle of amethysts, jaspers, moss-agates, and other stones, cut in various shapes. The work was designed by the Rev. Dr. J. H. Hopkins, and done by P. Ford, of New York.

NORTHERN NEW JERSEY.

JERSEY CITY HEIGHTS—*St. John's Church.*—A year-book is issued by this parish, which gives a list of a large number of organizations for carrying on its parochial work. It furnishes, also, the following statistics: Families belonging to the parish, 260; individuals, 1,200; confirmations, 46; baptisms, 53; marriages, 8; burials, 11; communicants, about 400; contributions (estimated), $11,000.

PENNSYLVANIA.

GERMANTOWN—*Christ Church.*—At 8 o'clock on Wednesday morning, October 23d, this church (the Rev. John B. Falkner, rector) was utterly destroyed by a hurricane. At 8 o'clock in the evening of the same day the congregation met and passed the following: "*Resolved*, That it is our duty immediately to rebuild Christ church, and that we will do so as soon as plans can be agreed upon." At 8 o'clock on the following Wednesday evening the committee which had been appointed to obtain subscriptions reported that "every member of the congregation had been called upon; that, without exception, every one had responded liberally, and that enough had been promised to secure the building of a new and beautiful church."

Since that time a building committee has been appointed, the services of Mr. James Sims have been engaged as architect, and at the earliest possible moment a fine new church edifice will be erected.

PHILADELPHIA—*Lecture on the First Bishop in America.*—On the evening of Monday, November 11th, a very large audience, among which was the bishop of the diocese and many others of the clergy, was gathered in the large room of the Pennsylvania Historical Society, to listen to a lecture by the Rev. Dr. George Morgan Hills, of Burlington, N. J., on John Talbot, the first bishop in America.

Dr. Hills began by saying that some three years since he discovered in the office of the registrar of wills, in this city, an instrument (Mrs.

Talbot's will) admitted to probate one hundred and fifty years ago, having for its seal a mitre, and in monogram the full name of John Talbot. This is a culminating evidence of what has been wrapped in mysterious obscurity. John Talbot had been in the Colony of Virginia as early as 1693. Ten years afterward we find him chaplain of the good ship "Centurion"; next a general missionary, travelling on horseback through New England, New York, New Jersey, Pennsylvania, etc.; then founder and rector of St. Mary's church, Burlington, N. J. After eighteen years of mission work, during which entire period he had been incessant in importunities that a bishop might be sent to America, he went back to England discouraged. Despairing of an episcopate for the colonies in any other way, in 1722 he was consecrated by two nonjuring bishops, Taylor and Welton, and embarked for America. He assumed no title, and claimed no jurisdiction, but exercised the functions of his office secretly upon those who desired. After more than two years the government interfered, and he was inhibited.

About this time he married a widow, Mrs. Ann Herbert, and died in Burlington, November 29th, 1727, universally beloved and lamented. His widow removed to Philadelphia, where she died, four years afterwards, leaving a will sealed with his episcopal signet.

A superb memorial brass, being a *fac-simile* of this seal on a large scale, was exhibited after the lecture, together with photographs taken from the will. The brass weighs more than forty pounds, and after remaining a short time at the historical rooms in Philadelphia will be placed, with a suitable inscription, as a mural tablet, in the old Church of St. Mary, in Burlington, where the pulpit formerly stood in which Bishop Talbot preached for nearly a quarter of a century.

GWYNEDD—*Church of the Messiah.*—On Sunday evening, November 10th, a series of religious services, begun the previous Sunday, closed in this church. The rector, the Rev. M. Duganne, delivered the first sermon from Ex. xii. 26: "What mean ye by this service?" stating the objects of the series. During the week the Rev. Messrs. J. T. Carpenter, V. H. Berghaus, H. I. Meigs, N. L. Briggs, and H. I. Hoyt delivered appropriate and effective sermons. The attendance was very gratifying from the first, the church on the closing evening being full.

DELAWARE.

RECEPTIONS OF THE BISHOP.–The recent return of Bishop Lee from his European visit was made an event of no ordinary kind. The entire clerical force of the diocese, with but one or two exceptions, were gathered to celebrate the occasion and bid him a hearty welcome. Large audiences graced the different services, of which there were four. At each of these services there was an address of welcome delivered by as many different clergymen. To these several addresses the bishop replied in a happy and entertaining manner, eliciting unanimous approbation, and the request that he would put in print the agreeable and instructive things he had uttered. This convocational gathering to receive the bishop was a rare one for Delaware, and will long be referred to as one of the particularly pleasant things lodged in the memory. I must forbear any details, except to observe that God was gracious, the people hospitable, and that the Rev. Dr. Frost did a good and wise thing in conceiving and carrying through this feast of reason and of soul. C.

MARYLAND.

CONVOCATION OF WASHINGTON.—The semi-annual meeting of this convocation was held recently in Christ church, Georgetown, the dean (the Rev. Dr. Lewin) presiding, and about forty clerical and lay delegates being present. At the opening service the sermon was delivered by the Rev. Dr. J. H. Elliott, from Eph. iv. 11–13: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." A resolution offered by the Rev. J. H. Chew was adopted, and ordered to be recorded in the minutes of the convocation, expressing the gratification of the body at the restoration to health of the dean.

After lunch, provided by members of Christ church, the Rev. Dr. J. Vaughan Lewis read a communication from the bishop of the diocese relative to work among the colored people, which was referred to the Committee on Colored Work. The dean appointed Mr. Montgomery Blair and Prof. Coffin a committee to audit the treasurer's report, which was done, and the report found correct. The report of the Committee on Schools was read and accepted, and the Rev. Dr. Paret and Mr. Blair were elected to act with the trustees already appointed. The Committee on Colored Work, having considered the bishop's letter, reported that it was deemed inexpedient to take any action in the premises, and also that they had granted $25 to the Rev. A. A. Roberts, of St. Luke's church, colored. The report was agreed to.

An interesting paper was read by the Rev. Dr. J. F. Hoff on "Amusements," after which the convocation adjourned.

UPPER MARLBOROUGH—*Trinity Church.*—On Monday, November 11th, the assistant bishop visited this church and confirmed five persons presented by the Rev. Dr. Lewin, rector-elect. One adult was baptized also.

EASTON.

ILLNESS OF THE BISHOP.—There is much anxiety in the diocese by reason of the serious illness of Bishop Lay. For the last two months the bishop has suffered greatly from disorded action of the heart, and his physicians have absolutely forbidden the performance of any official duty. There is great sympathy for the bishop throughout the diocese, and it is hoped that he will consent to spend the winter at the South. The expense will be provided for at once, and the bishop will have the hearty prayers of his people for his complete recovery and safe return to the diocese.

VIRGINIA.

NORFOLK—*Christ Church.*—The semi-centennial anniversary of the foundation of this church (the Rev. Dr. O. S. Barten, rector) was celebrated on Sunday, November 10th. In the morning the usual service was said, a sermon was delivered by the Rev. E. M. Rodman, of Plainfield, N. J., formerly rector of the parish, and the Holy Communion was administered. The church was beautifully decorated with flowers, and the musical portions of the service elaborately arranged.

In the evening a very large congregation was present, the two other churches of the city being closed that their congregations might unite in the service at this church. In the chancel, with the rector, were the Rev. Drs. Newton, of St. Luke's Church; the Rev. N. A. Okeson, of St. Paul's church, and a number of other visiting clergymen. After Evening Prayer the rector read an historical sketch of the parish, in which he recounted the principal events in its past life, with special allusions to the work of its several rectors. He also mentioned the fact that the organist, Mr. P. H. Masi, had completed the twenty-fifth year of his connection with the choir of the church, and expressed the hope that he would be able to remain many more years in the position which he fills so acceptably. The musical programme at this service also was especially elaborate.

In his address, Dr. Barten mentioned a number of valuable gifts in the possession of the church, of great age. After the service these were viewed by many of the congregation. Among them are two chalices, a large and a small paten, and a large flagon, all solid silver and very handsome. On one of the chalices is the following inscription: "The gift of Capt. Samuel Boush, March, 1700." On the other chalice, and also on the small paten, are inscribed the words: "The gift of Mr. Robert Tucker to the parish church of Norfolk, April 3d, 1722." The large paten, and a the inscription: "The gift of Captain Whitwell, in memory of Mrs. Whitwell, who was interred in the church of Norfolk, March 8th, 1749." The flagon, the most recent of the gifts, has the following words: "The gift of Mr. Charles Perkins to the church of Norfolk, in memory of Elizabeth, his wife, who was interred therein in 1762."

ALEXANDRIA — *Theological Seminary.*— The family of the late Rev. E. R. Lippitt, for eighteen years a professor in the seminary, have erected a tablet to his memory in the chapel of the seminary.

SOUTH CAROLINA.

CHARLESTON — *Consecration of St. Mark's Church.*—This church for colored people was recently consecrated to the worship of Almighty God by the bishop of the diocese, attended by a large number of the clergy, in the presence of a great congregation. The instrument of donation was read by Mr. W. H. Birney, vice-chairman of the vestry, and the sentence of consecration by the Rev. Dr. A. Toomer Porter, rector. The sermon was delivered by the Rev. Ellison Capers, from II. Chronicles ii. 4: "Behold I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shew-bread, and for the burnt offerings morning and evening, on the Sabbaths and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel." The bishop was assisted in the service and in the administration of the Holy Communion by the Rev. Drs. Porter and C. C. Pinckney, and the Rev. Messrs. Judd, Capers, Prentiss, Babbitt, McCullough, Johnson, Jackson, and La Roche. A large number of persons received the Holy Communion.

The cost of the church building was about $12,000. It is built of wood, and its dimensions are 160 feet by 50, with seats for between 500 and 600 persons. The chancel furniture was given to the church, according to a statement made during the consecration service by the rector, as follows: "The altar is given principally by the bishop. The ornaments on the super-altar are the gift of the Rev. Dr. Morgan Dix, rector of Trinity church, New York. The altar linen in use to-day is the gift of the Sunday-school children of St. Mark's. Another set and a credence table, not yet arrived, are the gift of the Rev. Dr. Houghton, of the church of the Transfiguration, New York. The tablet in memory of the late rector, the Rev. Joseph B. Seabrook, is the offering of the congregation through the exertions of the young people. The font is the gift 'in memoriam' of some unknown friend, a lady in New York. The receiving almsbasin, 'in memoriam,' is from Lieut. Rowan, U. S. A. The chancel window is the gift of Mr. McKinlay. The chancel carpet is a gift from Mr. Charles T. Lowndes and others."

On the evening of the day of consecration the Rev. Dr. Pinckney delivered an interesting sermon to a large congregation.

MISSISSIPPI.

LEXINGTON — *St. Mary's Church.* — On the Twentieth Sunday after Trinity, November 3d, Divine service was held in this church (the Rev. Benjamin Halstead, missionary) for the first time, a large congregation being present.

The church was begun early in the spring, but its completion has been necessarily delayed until now. Just ten years ago, with only one communicant in the town, the services of the church were begun in an upper room fitted up for the purpose, and were continued on alternate Sundays until three years ago, when the building in which they were held was burned. They were then held in different places, and for the last two years at the house of the missionary.

In 1872 an appeal for assistance in building a church was published in THE CHURCHMAN and the *Spirit of Missions*, and $300 was received in response as the nucleus of a building fund. This was invested and used, with the contributions of the Church people here and gifts from others, in erecting the church recently opened.

The church consists of a nave, forty-six by twenty-five feet, and chancel, fourteen by fourteen feet. The chancel is appropriately fitted up with furniture made by R. Geissler, of New York city. The windows are of stained glass, and of neat design. A belfry surmounts the roof in front, and each gable is adorned with a cross.

The entire cost has been about $2,000, besides the material from a church ten miles distant, which was carefully taken down, and the lumber used in the construction of the new building; the congregation of the older rural parish having been entirely broken up since the war, the building being out of repair, and likely to be taken away piecemeal by thieves. The real value of the church is not less than $2,500. It occupies a lot of two acres, purchased by the women of the parish, four or five years since, at a cost of $375.

Through the kindness of the Trinity chapel branch of the Woman's Auxiliary of the Board of Missions, in New York city, the church has a good supply of Prayer Books and Hymnals. It still needs a bell, organ, and carpets, and is working to procure them.

KENTUCKY.

MOUNT STERLING.—The town of Mount Sterling is situated on the eastern edge of the blue grass region, in sight of the mountains of Eastern Kentucky, a region filled with coal, iron, and lumber, and also with the densest ignorance and the most abject poverty. For the lack of State enterprise, the vast wealth locked up in these hills is undeveloped, and waits but for the energy of a wiser generation to make it one of the most wealthy sections of the country. Credible persons declare that in this region there are large numbers of persons who do not know what a Sunday-school is, never heard a sermon delivered, and never heard the name of Jesus except as used in blasphemy. And even where they have the form of Christianity, it is said that the teachers of it are mostly so ignorant, and often so depraved, that it is almost if not quite as bad as no religion at all.

A mission of the Church is planted in the very centre of this region, which is doing noble work, and deserves the attention of the Church. There is danger of this mission failing for the lack of $1,500 to purchase suitable property and thus give the people assurance of its permanence.

The church at Mount Sterling is the nearest organized parish to this mission, and must be one of its strongest moral supports in time to come, being a kind of reserve to the vidette thrown far to the front. By the hardest struggles this parish has in twenty years increased the number of its communicants from one to forty, and has now a rectory and frame church, the two worth about $7,000, with the land on which they are built. The future of the parish is in many respects promising. The church building has just been completed at the moderate cost of $3,500. Much valuable assistance has been received from abroad, such as windows from different parties, a fine stove from a lady in Albany, a beautiful font from Calvary church, Louisville, and other donations of less value though much prized. The church still needs forty pews, at a cost of about five dollars each, about half of which the parish is able to supply.

INDIANA.

COLUMBIA CITY.—On Tuesday, November 5th, the bishop of the diocese visited the mission in this city, held service in the Lutheran church, and preached to a large congregation. During the service the missionary in charge administered Holy Baptism to two adults, who afterwards received the laying on of hands. The services were very impressive; and upon the community, where the Church is so weak, a good impression was made.

WARSAW—*St. Andrew's Church.*—On Wednesday, November 6th, the bishop visited this church. In the evening service was held in St. Andrew's church, which was well filled. After an interesting sermon by the bishop, the rector presented six persons for confirmation, to whom the bishop made an address.

ILLINOIS.

CHICAGO—*Union of the Church of the Atonement and St. John's Church.*—An interesting event has recently occurred among the churches of this city. The church of the Atonement, after an existence of twenty-eight years, has combined with St. John's church, a parish of twenty years' standing. The former was the third parish organized in Chicago, St. James's and Trinity being a few years older. The church of the Atonement built the present cathedral of the diocese, and occupied it for several years as the parish church, under the ministry of the Rev. Dudley Chase, and afterwards under the charge of the Rev. John O. Barton, during whose rectorship the building was sold to Bishop Whitehouse, who assumed its indebtedness, and enlarged, improved, and beautified the whole structure.

About two years previous to this sale and transfer of the property of the church of the Atonement, St. John's church was organized, under the efficient ministry of the late Rev. H. N. Bishop, who, just before his death, had received and accepted an election to the rectorship of Christ church, Cincinnati. He was succeeded in the rectorship by the Rev. Dr. H. N. Powers, who immediately proceeded to erect a large, fine stone church, a magnificent structure, on one of the best locations in the city. The severe financial distress which succeeded the war, together with the depressing effects of the great fire, prevented the completion of the building, and the congregation continued to worship in the basement, which was beautifully finished and decorated, until they were compelled to surrender their title to the property under foreclosure of mortgage, and removed to the small Swedenborgian place of worship, which they hired temporarily.

Mainly through the influence of Mr. Joseph A. Sleeper, Jr., warden of the church, at a parish meeting, early in September last, the congregation decided to make overtures to the church of the Atonement, inviting the latter to join in an effort to consolidate the two parishes. In compliance with this request the parish authorized the vestry to make the terms of agreement by which such union could be consummated. In the course of two or three meetings it was decided to retain the organization of St. John's parish, and to change the name, the new name to be selected by Bishop McLaren, who approved the measure; and that the parish of the Atonement, after liquidating its debt of $4,500, should be merged in the new organization under the name of St. Thomas's church.

The church of the Atonement, after worshipping for five years in the cathedral, continued its organization and received a renewal of its charter from Bishop Whitehouse, and bought a frame church at the corner of Washington and Roslyn streets, to which they removed. In less than two years the old church was destroyed by fire, and a new one, much enlarged, was built on its site. The cost of rebuilding was mainly the cause of the church's indebtedness. The Rev. Francis Mansfield succeeded the Rev. H. C. Kinney in the rectorship in 1873. Since that time the parish has been steadily increasing in numbers and usefulness; but the debt upon the building has prevented financial success until the rector undertook to raise the funds to pay the debt, and as soon as he had succeeded in obtaining about one half the necessary amount the parishes resolved to make the consolidation.

In order to effect this union it was resolved that one half of the vestrymen of St. John's church should resign, and one warden and four vestrymen from the church of the Atonement should be elected to fill the vacancies thus created in the vestry of St. John's church. Mr. C. H. Jordan, senior warden of the latter church, was glad to resign, and Mr. Reuben Taylor, the senior warden of the church of the Atonement—who has held that position for over twenty-eight years, well known as identified with the Church interests of this city and diocese—was elected warden, and Mr. E. R. P. Shurly, L.W. Perce, LL.D., R. W. Folds, and C. E. Munger were chosen vestrymen.

The two congregations, thus consolidated, began to worship in the church of the Atonement on the first Sunday in October, when Bishop McLaren was present and preached to a very large congregation. The church at once becomes large and prosperous, and has the bright prospect of great usefulness in the future.

QUINCY.

THANKSGIVING FOR THE CESSATION OF YELLOW FEVER.—The bishop of the diocese has issued the following:

THE CATHEDRAL OF ST. JOHN,
November 12th, 1878.

The praises of the Church are due to God for the stay of the plague of yellow fever. The churches in this diocese are requested to use after the General Thanksgiving, on the last two Sundays of the Church year, on Thanksgiving day, and on the feast of St. Andrew, the following Special Thanksgiving.

ALEX. BURGESS, Bishop.

O Almighty Lord, who alone controlleth sickness and death, we give Thee hearty thanks that Thou hast turned back the pestilence from the parts of our land lately afflicted by Thy heavy visitation, and has established health. O thank the Lord of all lords, for His mercy endureth forever. We praise Thee for the good examples, in charity, faith, and patience, of all Thy members, and especially of those who, through travail and disease, have entered into rest. We beseech Thee to grant to our brethren whose lives Thou hast delivered, and to us, Thy servants, whom Thou hast spared, grace to present souls and bodies a living sacrifice to Thee, and, in the midst of Thy Church, always to magnify Thy mercies, through Jesus Christ, our Redeemer. *Amen.*

BISHOP'S VISITATIONS.—The bishop of the diocese has recently visited St. James's church, Lewiston; Christ church, Rushville; the church of the Redeemer, Princeton; St. Jude's church, Tiskilwa, and several missionary points. Missions have lately been established at Monmouth and Aledo, with the names of Trinity and Grace missions. At Aledo a church is already erected.

THE CATHEDRAL.—A movement in the direction of development of the cathedral idea has been added to previous action at Quincy, in the organization of the Cathedral Guild, to aid the bishop in all missionary and charitable work in Quincy and for miles around. Its object is thus expressed in the constitution:

"Article X. Our object is:

"All work which shall tend to deepen the foundations, spread the borders, and build the walls of Christ's Catholic Church in Quincy and its vicinity, such as in Sunday, sewing, parochial, mission, and other schools; women's meetings, Bible readings, cottage services; in assistance to the clergy, and under their direction; in canvassing the city and vicinity in the interests of the Church; in attention to the sick and the poor; in Christmas, Easter, and other festivals or social gatherings; in collection of pledges or money for the improvement or building of churches or the support of the clergy, and in hospitals, Church homes, and other eleemosynary institutions. The guild pledges itself, under the council of the bishop, to render aid, at the call of the cathedral chapter, or of the wardens and vestry of the church of the Good Shepherd, or of any church, which may be established in Quincy or its vicinity."

The united support and affection of the diocese are freely given to the bishop.

MISSOURI.

KANSAS CITY—*St. Luke's Church.*—The members of this parish have just placed in the church an organ costing $3,000, the first great organ ever brought to Kansas City. It was made by J. H. & C. S. Odell, of New York city, and was placed in the church under the supervision of the senior member of the firm. The organ has two manuals of 58 keys each, and pedals of 25 keys; contains 789 pipes, with 31 stops. The case is of extra size and beautifully proportioned, being 18 1-2 feet wide, 18 feet high, and 9 feet deep.

The chorus choir of twenty voices, men and boys in surplices, under the lead of the rector, the Rev. M. Erastus Buck, has long felt the need of such an accessory in rendering the service, and the instrument gives universal satisfaction to the people.

IOWA.

WESTERN CONVOCATION.—This convocation met in St. Paul's church, Des Moines, on Tuesday and Wednesday, November 5th and 6th. On the morning of Tuesday Divine service was held in the church, with an address by the rector, the Rev. J. B. Clark. At the other services sermons were delivered by the Rev. Messrs. F. T. Webb, William Wright, and S. C. Gaynor.

The business meeting of the convocation was held at the rectory on Wednesday afternoon.

The Rev. J. S. Jenckes, Jr., was elected dean, and the Rev. Mr. Webb secretary, for the ensuing year.

On motion, it was resolved that a committee of three, of whom the dean should be one, be appointed to memorialize the diocesan board of missions respecting the needs of this convocation, urging the board to take such steps as they may deem expedient to assist the resident clergy and laity in reviving and sustaining the work of missions in the western half of the diocese. The Rev. Messrs. Webb and Wright were appointed upon said committee.

The Rev. Mr. Webb having been appointed at a former meeting upon a committee to draft new articles of association, the Rev. Mr. Gaynor was, by motion, named upon said committee to act with Mr. Webb, and further time, until the next meeting, was given them to make a final report.

On motion, it was resolved that the next meeting be held at Newton, on the first Tuesday of February next.

A resolution was passed looking to the encouragement of lay efforts in the convocations and missionary work of this district; arranging for the appointment of laymen as delegates to the quarterly meetings of the convocation; and their assignment for essays and addresses upon subjects of general interest in the missionary work.

KANSAS.

TOPEKA—*College of the Sisters of Bethany.*—This diocesan school for girls has begun the new year under favorable conditions. It has thirty-two boarders and upwards of forty day scholars.

WISCONSIN.

WELCOME OF THE BISHOP.—A service of thanksgiving for the return of Bishop Welles to the diocese and a public reception were held in Milwaukee on the eve of Ascension-day.

The Bishops of Fond du Lac and Illinois and many of the clergy of Wisconsin and adjoining dioceses were present, with a large number of the laity. During the service an address of welcome was read by the Rev. Dr. Ashley, in behalf of the Standing Committee of the diocese, to which the bishop replied, giving a brief account of the action of the Lambeth Conference, expressing his warm appreciation of the affection of his people, and assuring them of his satisfaction at being among them again with restored health. He also spoke of the cathedral work as assured, and of the encouragement in carrying it on which he had gained from his visits to the great cathedrals of England. The Bishops of Fond du Lac and Illinois also made brief addresses.

After the service a reception was held in the clergy-room of the cathedral, and attended by a large number of people.

On the following Thursday a service of thanksgiving was held in St. Paul's church, and a reception given the bishop in the basement of that church.

MINNESOTA.

FARIBAULT—*Scandinavian Mission.*—Through the efforts of the bishop of the diocese, the Rev. Eric Petersen, of this mission, has received a valuable set of communion vessels. Mr. Petersen officiates in Faribault on the first and third Sundays of each month, on the second in New Richland, and on the fourth in Red Wing. In New Richland he holds three distinct services—in English, German, and Norwegian. Mr. Petersen's work is very important, and he is at present the only foreign Church clergyman working among the Scandinavian and German population of the North-west. If greater success is expected, more clergymen are needed for the work.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held on Tuesday, November 5th, Mr. Chandler C. McCabe was recommended to the bishop as a candidate for Holy Orders. Mr. McCabe is a student of Seabury Divinity School.

On evidence submitted of the perversion of the Rev. John K. Karcher to the Church of Rome, notice was given to the bishop for action in compliance with the canon.

ST. PAUL—*St. Paul's Church.*—A guild directory has been issued in this parish (the Rev. E. S. Thomas, rector), and dated Advent, 1878. It gives very full information of the officers and organizations of the parish, showing clearly that complete provision is made for the performance of parochial work. Among the organizations of the parish guild are an advisory committee, a woman's sewing society and missionary society, a Sunday-school aid society, a brotherhood, a sisterhood, which furnishes the altar and chancel, a number of standing committees, a sewing school, parish school, etc. The directory gives, also, a list of the families belonging to the parish, in the order in which they have entered it, and their addresses. Forty-four families have been added to the parish during the last year.

BELLEWOOD—*St. Barnabas's Church.*—The bishop of the diocese visited this church on Saturday, November 2d, and confirmed five persons. The parish has about twenty-five communicants, mostly Irish people, living among Irish Roman Catholics. Many of them were neighbors in Ireland. The parish has erected a church building, which is inclosed and roofed, and intends soon to line the interior with building-paper, that it may be occupied, it is hoped, this winter. The members of the parish are in very moderate circumstances, most of them being small farmers. Any who desire to assist them in their work may send contributions to Bishop Whipple, at Faribault; Mr. James Keatley, treasurer of the parish, Bellewood; or the Rev. Timothy Wilcoxson, Hastings, Minn.

NEBRASKA.

JOINT MEETING OF CONVOCATIONS.—A union meeting of the two missionary convocations of the diocese was held in the church of the Holy Trinity, Lincoln, on Tuesday evening and Wednesday, October 15th and 16th. There were present, besides the bishop, thirteen clergymen of the diocese, three of the Diocese of Kansas, and six lay delegates. The opening service was held on Tuesday evening, when the bishop delivered an address on the Lambeth Conference.

On Wednesday morning the Holy Communion was celebrated at half-past nine o'clock, and at half-past ten the convocation met for business. The business opened with a discussion of the question, "How can the Revenues of the Church be best Secured?" A paper, prepared by the Rev. John Williams, was read by Mr. E. S. Montgomery, and an address was made by Mr. Philip Potter. After this question had been thoroughly discussed by the bishop, other clergymen, and laymen present, the Rev. Dr. John McNamara read a valuable paper on the subject of "The Best Method of Meeting the Religious Indifference and Unbelief of the Times." Dr. McNamara was followed by Mr. O. M. Carter with an interesting address on the same subject.

In the afternoon, after lunch, the convocation reassembled, and after brief prayers proceeded to the further consideration of the topic last before it at the morning session.

The bishop then read the next subject prepared for discussion, "What are the Most Efficient Means for Rendering the Church Truly Aggressive in her Work?" and a paper was read by Mr. John Q. Goss. This question excited unusual interest, and called forth decided expressions of opinion from nearly all the members of the convocation. Mr. Himes, formerly an Advent minister, added very much to the general feeling of interest by urging the use of the "Gospel Tent" in the larger towns and cities, and in places where the Church has not yet been established.

In the evening a missionary service was held. The music was very plain, familiar hymns and tunes only being used. Stirring addresses were made by the bishop, by the Rev. Messrs. T. O'Connell, James Paterson, F. O. Osborne, and John Woart, and by Mr. Guy A. Brown.

On the adjournment of the missionary meeting a reception was given to the bishop and the members of the convocation at the rectory. A large number attended, and the Bishop and Mrs. Clarkson received heartfelt congratulations on every hand upon their safe return from their brief sojourn abroad.

CALIFORNIA.

TWENTY-FIFTH ANNIVERSARY OF THE BISHOP'S CONSECRATION.—On the evening of Sunday, October 27th, the twenty-fifth anniversary of Bishop Kip's consecration was observed in Trinity church, San Francisco; twenty-three of the clergy and a congregation of about two thousand people being present. During the service the Rev. J. L. Parks read to the bishop an address from the clergy and laity, congratulating him upon the completion of twenty-five years of his episcopate, and assuring him of their devotion and regard.

To this address the bishop responded as follows:

"*To the Clergy and Laity of California:*

"DEAR BRETHREN: I scarcely know with what words to reply to your kind address. In your high estimate of the sacred office which, by the will of Providence, I am permitted to bear, I most fully unite. Higher honor could not be granted to any one than to hold the office which the Church has committed to my hands. But that very appreciation of the charge must increase the deep sense of responsibility which should weigh upon one who bears it. And so it is with myself, and it is with the most profound feelings of unworthiness that I respond to your address. It brings most vividly before my mind the greatness of the office, and the necessity that it should be administered 'to the glory of God's name and the edifying and well-governing of His Church.'

"Yet what greater encouragement can I have than the remembrance of the fact that both clergy and laity are ready to uphold me, to aid in the mighty work which the Church is called to perform. So it has been in days that are gone—and for all that has been accomplished, I must look to you who have held up my hands while the contest was waging. Some of you have been fellow-laborers with me through many years of trial and difficulty. With all I have been associated long enough to 'esteem you very highly in love for your works' sake.' And I trust that the past will be but a pledge for the future, and that so we will go on "bearing one another's burdens," until, one by one, the Master calls us from the vineyard to receive the wages."

The bishop also delivered a discourse, sketching the history of the diocese since his consecration.

On the next day, the festival of SS. Simon and Jude, after the celebration of the Holy Communion in the church of the Advent, the Rev. Drs. Akerly and McElroy, in behalf of the clergy of the diocese, presented the bishop with an oaken episcopal staff, accompanying the presentation with a complimentary address, to which the bishop replied with much feeling.

On the afternoon of the same day about fifty of the clergy and laity entertained the bishop at lunch in the Palace Hotel, and at its conclusion toasts were given, and were replied to by the bishop, the Rev. Drs. Akerly and Beers, the Rev. Messrs. Birdsall, Platt, Brewer, and Parks, and Mr. W. C. Burnett.

The anniversary festivities concluded with a very pleasant reception at the bishop's house, at which many persons attended.

LONG ISLAND.

HUNTINGTON—*St. John's Church.*—On Sunday, November 3d, the bishop of the diocese visited this church (the Rev. N. Barrows, rector), preached, confirmed eleven persons, and addressed them. The sermon was made especially impressive by the singing of the choir of twenty-seven men and boys recently formed, which has reached a high degree of efficiency under the training of Mr. W. A. M. Diller, organist of Grace church, Brooklyn. To accommodate the choir the chancel of the church has been extended four feet into the nave. The font has also been moved to the west end of the church, near the door, and the pulpit has been moved to the right, thus opening the whole of the chancel to view. Tucker's Hymnal and the Trinity Psalter are used, and the choir is vested. A choir-room, eleven by twenty-six feet, has been erected at the north side of the west end of the church, and fitted with every convenience for its purposes. During his visitation the bishop congratulated the congregation on these improvements.

NORTH CAROLINA.

CONVOCATION OF RALEIGH.—This convocation met in St. Barnabas's church, Greensboro', on

Wednesday, November 6th, and continued in session three days. Nine of the clergy were present, and very interesting services were held twice daily, with the celebration of the Holy Communion at 7:30 A. M. Among the topics discussed were "The Continuity of the Church," "What does the Church Require of those who Seek Admission into her Communion?" and "Diocesan and Parochial Missions." The Rev. Dr. R. B. Sutton was reëlected dean, and the Rev. E. R. Rich secretary and treasurer. The Rev. W. S. Bynum, deacon, officiating at this place, who ministers at three other points—viz., Winston, Germanton, and Company Shops—is using the office of a deacon well, and by his untiring efforts aiding in a most material way the work of the Church in this diocese.

FLORIDA.

ILLNESS OF THE BISHOP.—Bishop Young is in New York, severely ill with pneumonia. He was taken sick on Thursday, November 14th.

JAPAN.

CHRISTIAN BOOKS IN A JAPANESE PRISON.—The Rev. Dr. Gulick, of Tokio, Japan, writes as follows:

"Several copies of the Japanese Scriptures and other Christian books were some time since given by the Rev. Mr. Neesima, of the American Board Mission, Kiyoto, to the officer of the prison at Otsu. He passed them over to one of the prisoners, a scholar, whose crime was that of manslaughter. About six months ago a fire took place in the prison, when the entire body of prisoners, numbering nearly 100, instead of improving the opportunity to make their escape, assisted in putting out the flames, and remained to a man to be again imprisoned. Such a remarkable circumstance occasioned inquiry as to the cause, when it appeared that the scholar among them had been so impressed and convinced of the truth of Christianity, that he had taught it to his fellow-prisoners, and Christian principles, combined with his personal influence, had such power over them as to restrain them from fleeing when the doors of their prison were opened. The scholar was consequently pardoned, but he remained in Otsu to still teach the prisoners. He has opened a Chinese school for young men, where Christianity is taught, and it is said he is now preparing to reprint a Chinese commentary on the Gospel of John, with Japanese connectives, to render it more readable to Japanese scholars."

CONFIRMATIONS.

MAINE.—At Lewiston (1 in private), 30; Oldtown, 4.

MASSACHUSETTS.—At Malden, 17.

CONNECTICUT.—At Hazardville, 7; Thompsonville, 13; East Haven, 5; South Glastonbury, 6.

NEW YORK.—In St. Paul's church, Newburgh, 11; St. George's church, 38.

LONG ISLAND.—At Huntington, 11; Oyster Bay, 16.

CENTRAL NEW YORK.—At Greene, 31.

WESTERN NEW YORK.—In St. Mary's church, Buffalo, 14.

NEW JERSEY.—At Pleasant Mills, 1; Hammonton, 2; Waterford, 8.

MARYLAND. — By the assistant-bishop, in Trinity church, Upper Marlborough, 5.

INDIANA.—At Columbia City, 2; Warsaw, 6.

QUINCY —At St. Mary's school, Knoxville, 1; Pittsfield, 9; Kewanee, 4; Asco, 9; Cambridge 1; Pre-emption, 26.

PERSONALS.

The Rev. N. G. Allen is principal of the Home School for Boys, Walpole, N. Y.

The Rev G. F. Breed's address is No, 173 First street, Troy, N. Y.

The Rev. J. L. Boxer has accepted the rectorship of St. Paul's church. La Porte, Ind., to take effect on the First Sunday in Advent, December 1st.

The Rev. George G. Carter's address is No. 130 East Twenty-fourth street, New York city.

The Rev. J. S. Chamberlain's address is Henry, Ill.

The Rev. J. W. Chesley has accepted the rectorship of the parishes of New Market and Vienna, Md.

The Rev. R. M. Edwards, of the Diocese of Maine, has accepted an appointment to Kingsclear, Diocese of Fredericton.

The Rev. James Grammer has accepted an appointment to Ashland and Louisa Court House, Va., to take effect early in December.

The Rev. E. P. Gray has accepted the rectorship of St. George's chapel, Baltimore, Md.

The Rev. Dr. Hawley resumed his duties at Stafford Springs, Conn., on the 1st inst.

The Rev. J. W. Hoffman's address is Norwich Town, Conn.

The Rev. Robert W. Jones has become minister in charge of St. Thomas's church, Falls City, Neb.

The Rev. George W. Knapp has accepted the rectorship of St. John's church, Youngstown, and St. Paul's church, Lewiston, N. Y. Address, No. 410 Franklin street, Buffalo, N. Y.

The Rev. John J. Lloyd's address is Liberty, Va.

The Rev. W. E. Phillips is chaplain of St. Luke's Hospital, Chicago, Ill.

The Rev. John Pleasonton Du Hamel's address is No. 2105 Columbia avenue, Philadelphia, Pa.

The Rev. Charles Seymour's address is Waverly, N. Y.

The Rev. Thomas V. Wilson, lately of Trinity church, Crete, Neb., expects to enter upon missionary work in Colorado about December 1st.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On November 7th, at St. Timothy's church, Roxborough, by the Rev. Robert E Dennison, GEORGE A. BOSTWICK, of New York, and EMILIE DUVAL, eldest daughter of Mr. J. Vaughan Merrick, of Philadelphia.

DIED.

Entered into rest on the morning of Tuesday, October 22d, at Wegatchie, N. Y., Mrs. HARRIET LAW CHURCH, wife of Daniel Church, aged 66 years and 10 months. On the morning of Saturday, November 9th, at Lowell, Mass., Miss ELIZABETH LAW, aged 61 years and 10 months. "Blessed are the dead who die in the Lord."

Suddenly, at Irvington, N. Y., while visiting friends, on Saturday morning, November 16th, 1878, CLARENCE H. LINDEN, of this city, aged 21 years and 20 days.

Tuesday, November 12th, at his residence on the Passaic River, near Franklin, N. J., THOMAS W. SATTERTHWAITE, in the 82d year of his age.

In Americus, Ga., October 31st, 1878, of diphtheria, CLIFFORD MURCHERSON, youngest child of S. P. and Mary E. Boone.

At Point Celeste, Plaquemines parish, La., on Friday, October 25th, 1878, the Rev. OTIS HACKETT, from a relapse of yellow fever induced by too early a return to duty.

Entered into life at Waco, Texas, November 5th, of meningitis, JOSEPH WILLIAM, aged 11 months, son of J. W. and the late Mrs. Mary Ella Turner.

At Elizabeth, N. J., on Tuesday, November 12th, FRANCES, only daughter of the late Charles Howard Edwards.

RESOLUTIONS.

At a meeting of the vestry of St. Stephen's church, Philadelphia, held on Monday evening, November 4th, the following resolutions were passed:

WHEREAS, The vestry of St Stephen's church has heard with profound sorrow of the death of their esteemed associate, Mr. James Magee; be it

Resolved, That the vestry give public testimony to the loss St. Stephen's church has sustained in the death of Mr. Magee. For seventeen years identified with its interests as a vestryman, he was faithful in the discharge of all duties imposed upon him by his office, as well as liberal in the furtherance of measures connected with the welfare of the parish.

Resolved, That they have lost a colleague whose good judgment and sound counsel were always of eminent service in their deliberations, while his genial temper gained for him their deep affection. That the vestry, as individuals and as representing the whole parish, offer their sincere and profound sympathy to the bereaved family.

Resolved, That the vestry attend the funeral in a body, and that a copy of these resolutions be sent to the family and be published in the religious and secular newspapers.

MURRAY RUSH,
Secretary of the Vestry.

Philadelphia, November 16th, 1878.

IN MEMORIAM.

Entered into her rest November 12th, 1878, in Boston, ANNIE ELIZA SHEPHERD, aged 37 years, 6 months, and 28 days, an earnest, persistent life, faithful to the end. Like her Master, having no will but that of Him who sent her, in her unselfishness and her labor she found her happiness and her peace. Employed by the Bible Readers' Society and the Church of the Good Shepherd as a visitor, she did her duty faithfully. A year since, stricken with a fatal disease, she labored on till the end. Her death has left a vacancy it seems impossible to fill. The little ones of her Sunday-school, the older ones of her week-day Bible class, the poor whom she has encouraged and comforted, and still more those with whom she wrought, know her worth and mourn their loss, while they rejoice in her victory through our Lord Jesus Christ.

APPEAL.

To the Editor of THE CHURCHMAN:

Allow me to supplement my appeal in behalf of Rockland, Me., by a statement of what is needed in repairs, and the estimated cost: (1) New roof to church, $.00; (2) furnace, $125; (3) cellar drained and deepened, say $35; (4) chimney, $10; total, $270.

The congregation have contributed, beyond their usual Sunday offerings, about $65 to decrease the debt; and on account of current expenses are not able to raise any money for needed repairs.

WILLIAM WALKER.

Thomaston, Me., November 12th, 1878.

ACKNOWLEDGMENTS.

The Rev. J. A. Matthews, Immanuel church, Winona, Miss, returns thanks to the Rt. Rev. Wm. M. Green, $109 80; the Rev. Morgan Dix, S.T.D., $100; Mr. C. Dobson, Sardis, Miss., $10; the Rev. E. A. Larrabee, Quincy, Ill., $10. I am very grateful to the many kind friends who have come to my assistance, personal and other wise. May God reward them. We need ne more.

ACKNOWLEDGMENTS.

The Editor of THE CHURCHMAN has the pleasure of acknowledging the following sums in aid of the Rev. Mr. Du Bois, in St. Croix: Cash, $1; Cash, $5; Mrs. S. K. Burgess, Brookline, Mass., $50; Member of St. Peter's church, New York, $5; Church of the Holy Innocents, Harlem, N. Y., $6.

NOTICE.

The forty-fifth anniversary of the Bishop White Prayer Book Society will be held at St. Stephen's church, Philadelphia, on Sunday evening, Nov. 24th, at 7:30 o'clock.

The annual report of the society will be read, and the anniversary sermon will be delivered by the Rev. Wm. R. Huntington, D.D., of Worcester, Mass.

A collection will be taken in behalf of the society.

JAMES S. BIDDLE, Secretary.

NOTICE.

The consecration of Grace church, Stafford Springs, will take place (D. V.) on Tuesday, December 3d, at 11 o'clock A. M.

Trains from Palmer, north, arrive at 9 A. M., and from Willimantic, south at 10:30 A. M.

All contributors and friends are cordially invited to be present. Those purposing to be present will please notify us.

F. J. HAWLEY, Missionary.
JAS. F CHAMBERLIN, } Wardens.
RICHARD A. HICKS, }

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, 179 Seymour street, Hartford, Conn.

The Churchman.

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The date of publication is Saturday. All matter, including advertisements, intended for publication in any issue should be in the office on Monday of that week, or classification cannot be secured

Only urgent matter can be received as late as Tuesday morning of the week of publication.

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LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

"A CORRECTION" CORRECTED.

To the Editor of THE CHURCHMAN:

My attention has been called to an article in the Boston *Journal* of October 30th, entitled "A Correction," and signed "R. M. Neill." The writer speaks as follows:

"In your issue of Thursday last the following paragraph appeared:

"'The Rev. R. M. Neill, who has been officiating in a branch of the Episcopal Church at Fall River, has been silenced by the bishop of the diocese on account of fraudulent practices. He has imposed himself upon Baptist and other Churches as a regularly ordained minister, while he is not.'

"I would ask you as a matter of justice to allow me to make one statement. The first part of the paragraph is incorrect; but I will not burden you with any discussion on that point. As to the latter portion of it, I would simply refer to the following from the Chicago *Standard* of October, 1876:"

[Here follows a notice of his ordination as a Baptist minister on the 9th of October, 1876.]

Mr. Neill concludes with these words:

"The attacks which have been made upon me and which have resulted in damaging paragraphs published in the newspapers, have resulted from personal malice, which, working in underhanded ways, is difficult to circumvent. R. M. NEILL."

I cannot conscientiously allow such a *seeming* denial of Mr. Neill's gross misconduct in sacred things and his long continued dishonesty to pass unnoticed, lest other Christian people and societies may suffer in the future as not a few have in the past. Your first item is true in every word, unless possibly in the name "Baptist." Mr. *O'Neill* (his true name) began his career in this country not later than 1873, since which he has served Congregational, Presbyterian, Baptist, and Episcopal churches in four or five States between Vermont and Iowa. Having been "an assistant preacher in a religious society in England," but not "an ordained minister," he has repeatedly made use of *forged letters of ordination*, and also a *forged letter of recommendation*, and through these has gotten places and salary as a lawful minister of the Word and sacraments. These documents he exhibited to the ecclesiastical authority of the Diocese of Vermont about three years ago, was confirmed and became a communicant there; but disappeared when letters were written to England, and was soon a recognized minister among the Congregationalists in the West. No longer ago than last summer, before a Baptist council at Billerica, he claimed that the fabricated papers were genuine; and as the council had "proof of their forgery *thrice furnished by parties having personal knowledge of the facts*," the unanimous decision was reached that "he ought to be excluded from the Church and deposed from the ministry."

It can do no good to the cause of righteousness, after such statements, to add evidence of this man's false dealing with the writer, under the most searching investigation and the invoked presence of Him who knows all hearts. But it is proper to add that when, three weeks ago (after about a month's candidateship for the ministry of the Episcopal Church), I discovered and laid before him the full detail of his wicked career, it was confessed with many tears, declared the subject of bitter repentance day and night, and a longer probation pleaded for most movingly. His lay-reader's commission was cancelled, his candidateship vacated, his privilege as a communicant withdrawn, and the usual notice in case of a dismissed candidate will soon be in the hands of every bishop in the United States.

Were this man really penitent, and had his wretched past been buried, it were perhaps charity to be silent. But by his denial and explanation, as above quoted, it would seem that the old attitude is to be defended and his claim to honesty maintained. I judge it, therefore, my duty—and the duty of the religious papers also—to see to it that this iniquitous course be so exposed that falsehood and forgery may be arrested, and that the deceiver may henceforth find it impossible to be counted anywhere as a true "ambassador for Christ."

BENJ. H. PADDOCK,
Bishop of Massachusetts.

Boston, Nov. 12th, 1878.

THE C. C. PARSONS MEMORIAL.

To the Editor of THE CHURCHMAN:

I cannot but have been struck with the letters which have recently appeared in your estimable paper from California and from New Jersey in regard to this subject. I can conceive of no more appropriate monument to the memory of this heroic priest of God than the one suggested in these letters, namely, "A scholarship in the theological department of the University of the South, at Sewance, Tenn., the State of his adoption." As a man of Northern birth and leaning, serving with distinction as an officer in the United States army during the war, and then having given his life as a Christian minister for the people against whom he fought, his memory calls upon the Church of the whole country for perpetuation. I beg, dear sir, that you will lend the valuable aid of your journal to this worthy object.

TELFAIR HODGSON,
Dean of the Theological Faculty of the University of the South.

November 11th, 1878.

[The editor of THE CHURCHMAN has the pleasure of acknowledging a donation to this object of $100, from H. M. A., Memphis, Tenn.]

NEW BOOKS.

LIFE OF MADAME DE LA ROUCHEFOUCAULD, Duchess of Doudeauville, Founder of the Society of Nazareth. Translated from the French. [Boston: Houghton, Osgood & Co.] 12mo, pp. 336.

Madame de la Rouchefoucauld was distinguished for her deep, fervent, and consistent piety. Though born and bred a Roman Catholic, and evidently without the slightest knowledge of any other system, her biography reminds one constantly of those of many saintly Protestant women whose names are familiar to devout readers in all denominations. One forgets to raise a question as to the right or wrong of her prayers to the Virgin, her worship of the host and the crucifix. Her religion moulded itself according to her education.

Her piety, manifested in early life, led her to the thought of living closely to God. But naturally, and we may say necessarily, under the Roman system, the feeling was, of course, that she must needs be a *religeuse*, away from society and the world, and within the walls of a convent. She was on the point of making a vow to that effect when she "thought she heard" distinctly these words: "No. In the world, against all thine inclination."

And so it was against her will that she found her vocation to move in the society in which she was born. But though in the world, she was not of the world. She did what a Protestant would regard as the duty of every devout Christian woman, and she did it well. In all the brilliant gayety and luxury around her, she maintained her sweet and consistent piety without ostentation, but with an influence that was felt. We are very sure that a life within the walls of a cloister could not have been more acceptable. The witness it bore to the power of the love of Christ could not have been more marked or more effective in seclusion.

She became a wife, and as such was a model in her day. A more devout and exemplary mother could hardly be imagined. And here is the testimony of this saintly woman to the sacredness of the maternal relationship. On reading it one cannot regret that she resisted her early inclination to become a nun. Writing to her daughter, she says: "I confess, my child, that of all the sentiments I have experienced, that of maternity—a sentiment which takes away from none other and yet surpasses all—has ever seemed to me most fitly to represent the love of God for His creatures. I constrain myself at times to think of Him as judge, but I always find my Father again. And however faithless I have been, however unworthy of being of the number of His children, I leave all to His love, and repeat to Him unceasingly: 'It is to Thee, Lord, and in Thee alone, that I have put my trust; I cannot be confounded; I have Thy word of promise.'"

In the biography of Madame de la Rochefoucauld, however, as in other records of saintly culture and experience in the Roman Church, there are passages which mark the influence of its peculiar moral theology. A Protestant book, giving an account of good children piously brought up, would hardly have occasion to record instances like these: "She thought she was going to heaven, but did not wish to cause sorrow to her mother; so, feeling herself about to die, she said to her, 'Go away, mamma, I am going to sleep.' The poor mother went away, and the child never awoke." Again, Madame Marie, the daughter of the Duchess de Doudeauville, was about to die. A few hours before, one of her own children had died. "After receiving the last sacraments, she wanted to bless all her children, and counted them. Noticing that one was missing, she asked for it; the good grandmother had the presence of mind to cross the hands of the dying woman on the head of one of the children already blessed, and thus spared her the grief of knowing that her little angel was no more." The good duchess herself wished to gain admission to the sick room of a lady who had refused her admittance. She accordingly practised the pious fraud of disguising herself as a lady's maid, sent to inquire about the invalid's health, and thus gained access to her bedside. These things are mentioned in the book, not as exceptional or needing apology or excuse, but as a matter of course; the end was pious or humane, and therefore the biographer does not feel called upon to justify the means.

THE COMPREHENSIVE CHURCH: or Christian Unity and Ecclesiastical Union in the Protestant Episcopal Church. By the Rt. Rev. Thomas H. Vail, D.D., LL.D. [New York: D. Appleton & Co. 1879] 12mo, cloth; pp. 293.

The first edition of this work was published thirty-seven years ago. It comes to us, we must say, as a new production. We doubt whether the existence of such a book has been generally known. If it had been, we are unable to see why a second, and even the twentieth, edition was not called for long ago, and called for in such a way as to make its republication a necessity. As far as it goes it is the best book of the kind we have ever seen, and it goes far enough, considering the object which the author had in view. That object was to show that this American Church is in every respect better fitted than any other religious organization to be the bond and means of a restored Christian unity. That vague term, "the Church of the Future," which some expect to see formed from elements now existing, into a shape as yet undreamed of, but deemed possible, is here described as an existing reality. The Church as it is fulfils all the conditions of the problem. There is now in the United States the comprehensive Church. It has an historical unity with the primitive and universal Church of Christ. It has an authorized ministry and

valid sacraments. Besides, it is capable of adaptation to every requirement, and "is broad enough to maintain in one fellowship, both external and internal, all true disciples of the Lord Jesus Christ."

In proving this proposition the author goes on to explain the present system of the Church, its organization, its sacraments and services, its methods of legislation and of working. The book is not a full exposition of the doctrine of the Church, nor, we take it, was it intended to be such. It seeks to show not how far we differ from others of "all those who profess and call themselves Christians," but how much we have in common with them. It is bold in proclaiming the need of Christian unity, the evil and the sin of sectarianism, and the duty of becoming one body.

It is just the thing to put into the hands of those who are ignorant concerning the principles and customs of the Church. It may not win the sects as a whole, but it must have great influence with thoughtful and earnest-minded individuals among them. It has been written, not for theologians, but for the common people, and is designed for learners rather than for teachers.

The author states in his preface to the present edition that the conception embodied in the title was but little appreciated when the work first appeared. The comprehensiveness, real and possible, of this American representative of Christ's Catholic Church was then but little realized, and the book was denounced by certain leaders of each of the two opposite schools. A general and hearty welcome, we are sure, awaits it now.

GIBBON. By James Cotter Morrison, M.A., Lincoln College, Oxford. [New York: Harper & Brothers. 1878.] 12mo, cloth, pp. 184. Price 75 cents.

This second volume of the series on English men of letters is fully equal, and in some respects superior, to the first, that on Johnson. It is superior in this regard: the subject is much more difficult, requiring more careful judgment and a broader range of scholarship. But notwithstanding its difficulties the author has handled it from beginning to end in a most masterly and satisfactory way. No truer life of Gibbon, no fairer criticism of the man and of his works, and especially of his attitude towards Christianity, has ever been written.

Mr. Morrison brings out into prominence just those things which are most important—those, in the first place, which had most to do in shaping the great historian's character, and, secondly, those which represent him most truly. He dwells at considerable length upon his career at Oxford, upon his retirement at Lausanne, and on his journey to Rome, where the idea of writing "The Decline and Fall" was first conceived.

The condition of things at Oxford when Gibbon entered there had, it may be, much to do in shaping his religious course—a very uncertain and vacillating one. The university, far from being a model of good living, was really below the average standard of the morals and manners of the age, and that standard, it hardly need be said, was not high. Gibbon's religious education was entirely neglected.

It seems hardly credible, yet we have his word for it, that he never subscribed or studied the Articles of the Church of England, and was never confirmed. . . . Without a single lecture, either public or private, either Christian or Protestant; without any academical subscription, I was left, by light of my Catechism, to grope my way to the chapel and communion table, where I was admitted without question how far or by what means I might be qualified to receive the sacrament. Such almost incredible neglect was productive of the worst mischiefs.

Whether this last sentence, written towards the end of his life, was or was not intended by him to account for his scepticism, one thing is plainly evident: Gibbon left Oxford without any well-grounded and clear faith. And, what is more surprising, considering the reputation of Oxford, and especially of Magdalen College, where he had been entered as a student, he left the university ignorant of the Greek alphabet. He became an easy prey to the persuasive reasoning of Bossuet, and humbly acquiesced in the doctrines of Romanism, and was received "into the pale of the Church" when he was but fifteen years old.

The fact of his going over to Rome shocked his father, and also "shut the gates of Magdalen College" against his return there. It likewise resulted in his being sent to Geneva. He was placed under the care of a Calvinist minister, whose instructions were to "bring him back to the Protestant faith." The final effect of all this lack of training, and of training that, for a man of his peculiar temperament, seemed worse than none, was what all the world knows.

So the author traces Gibbon's strange life step by step, making one of the most interesting biographies we have ever read. His review of the causes to which Gibbon ascribes the early growth of Christianity is remarkably just and convincing, and, in every respect the volume deserves unqualified praise.

RECOLLECTIONS OF WRITERS. By Charles and Mary Cowden Clarke. Authors of "The Complete Concordance to Shakespeare," "Riches of Chaucer," etc. [New York: Charles Scribner's Sons. 1878]. 12mo, cloth, pp. 347. Price $1.75.

A considerable portion of these recollections appeared in the *Gentleman's Magazine*. They were written conjointly by the two authors. One of the two has been taken away; the other has gathered up these fragments of what must have been for both a pleasant "feast of soul," and offered them to the public accompanied with a most touching preface. The reminiscences themselves are of the very best kind. They introduce us to the inner life of a large number of the literary men and women of England; and we thereby become thoroughly acquainted with Keats, Charles and Mary Lamb, Leigh Hunt, Douglas Jerrold, Charles Dickens, Carlyle, Fanny Kemble, and a host of others.

One delightful characteristic of this volume is the genial, kindly spirit pervading it. The rivalries and envious feelings which so often mar the sweetness of literary companionship, and which not unfrequently appear in reminiscences which authors write of each other, cannot be detected in these. This, together with the knowledge which we get hereby of the best side of the leading writers of the century, give an interest to the volume which can be better felt than described. The authors had the good fortune to gain a remarkably wide acquaintance in the literary society of their time. Hundreds of familiar names appear in the index; and it is to their credit and honor that neither of them has abused the confidence which every one put in them. These are the recollections, not of gossips and curiosity-feeders, but of those who knew when to speak and when to keep silent.

THE BIBLE COMMENTARY. By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter. New Testament. Vol I.—St. Matthew, St. Mark, St. Luke. [New York: Charles Scribner's Sons. 1878.] 8vo., cloth, pp. 472. Price $5.00.

This first volume of the Speaker's Commentary on the New Testament follows very closely in character and manner those on the Old Testament. If there is any difference, it lies in the possible fact that the notes on the text are somewhat fuller, and the "additional notes" at the end of the several chapters and books are fewer and briefer.

The general introduction is by the Archbishop of York. The commentary on St. Matthew's Gospel is by the late Dean Mansel and the editor, the work of the former extending as far as to the end of the twenty-sixth chapter. Canon Cook has also furnished the notes, both exegetical and critical, on St. Mark, while on St. Luke he has been assisted by the Bishop of St. David's.

There is no need of our saying anything concerning the general features of the Speaker's Commentary. It has already become well known. It meets a public want. It is the only work of the kind which gives in a clear, concise form, and without any waste of words, the most important details of biblical criticism, and, at the same time keeps within the intellectual range of ordinary readers. The tone and spirit are of the most manly kind. If, on the one hand it is free from rationalism, it equally avoids, on the other, everything like mysticism. It is, in short, a fair and honest setting forth of the meaning of God's Word. Nothing that we know of can take its place.

SONGS OF ITALY. By Joaquin Miller, Author of "Songs of the Sierras," etc. [Boston: Roberts Brothers. 1878.] 16mo, cloth, pp. 186. Price $1.25.

Whatever may be be thought as to the question of the author's originality and boldness of metaphorical invention, no one, judging him by this volume, will readily claim that he has much breadth, or any great fund of power. We are treated to the same ideas and similes over and over again. Mr. Miller does not hesitate to repeat. He has a moderate stock of imagination to begin with; but as we go on, we very soon find that the outgoings are more than the incomes, and we get the impression, long before the end of his volume, that he is, figuratively speaking, a bankrupt bard. It would be curious, for example, to count the number of times the "Lion of St. Mark," at Venice, is made to appear. It figures on almost every possible occasion, until at last we are half surprised if we read any poem through without catching some glimpse of the grim old animal. And the "doves" are almost equally ubiquitous. The metaphorical use which he makes of them is however still less pleasing, and in one case open to severe criticism on the ground of good taste, to say nothing of morality.

The volume is dedicated to Longfellow, but a greater contrast between these songs and his could hardly be imagined.

THE BODLEYS ON WHEELS. By the Author of "The Bodleys Telling Stories," etc. With Illustrations. [Boston: Houghton, Osgood & Co.]

This very entertaining family, with whom many children have become well acquainted in previous books that relate their many adventures, takes a journey and wanders about the city of Boston and its vicinity. The children cannot fail to learn much, as well as be much amused, at the various sights they see, stories they hear, and adventures they meet with. The best of such a book is that so many things are told the children which every American child should know of the early history of the country, and told in such a pleasing manner that insensibly the facts slip into the young mind and become engraved there much more readily than when conned from the pages of a history in the form of lessons. The book is very profusely illustrated, a picture, and in many cases two, adorning nearly every page. Several fine poems are in the book—Longfellow's "Paul Revere's Ride," "The Village Blacksmith," "The Swan Song of Parson Avery," by Whittier, and several others. This bundle of pleasant things is very quaintly bound to correspond with the others of the same series.

CYPRUS: Historical and Descriptive. From the Earliest Times to the Present Day. Adapted from the German of Franz Von Löher. With much Additional Matter, by Mrs. A. Batson Joyner. With Two Maps and Seventeen Illustrations. [New York: R. Worthington. 1878]. 12mo, cloth, pp. 324.

Upon these pages may be found a great deal of interesting information concerning England's newly acquired possession, its history, its geography, climate, people, the character of the soil; in short, almost everything that the world would like to know about it is furnished. The work has, however, one defect—there is a lack of system in the arrangement of its materials. The history of the island as a whole is scattered here and there, and mixed in with descriptions of towns as they appear to-day. Whether

this is chargeable to the original author, or to the one who has "adapted" and added to the German of Von Löher, we cannot say.

The general impression one gets from the volume is more favorable, as to climate and resources, than that gained from recent newspaper accounts. The facts here given, so far as the original work goes, were the result of travel and personal observation. The subject is, just now, one of peculiar importance, and it is possible that Cyprus will have a part in the history of later times even more important than that belonging to it in the classic and mediaeval ages.

LITERATURE.

MACMILLAN & Co. announce the publication of a translation of Gegenbauer's "Comparative Anatomy," by Dr. Lankester.

BEGINNING with January, 1879, *Dwight's Journal of Music* will be published by Houghton, Osgood & Co. It will remain under the editorial supervision of Mr. John S. Dwight, and its publishers promise that it will continue to be as valuable to musicians in the future as it has been in the past.

A VOLUME of stories for children, entitled "Three Brown Boys and Other Happy Children," being selections from the Children's Department of THE CHURCHMAN, will be published soon in book form, with large type and illustrations. The price will be one dollar, and orders may be forwarded to this office.

THE *Atlantic Monthly* for December contains the second and concluding one of the interesting and scholarly papers by Prof. Norton on "Florence and her Great Cathedrals;" a very good short story by J. W. De Forest, being an account of the effect of remorse and whiskey upon a United States senator who was tempted to indulge in corrupt practices, told in a highly humorous, and yet seriously impressive manner. There is a relation by one of Sheridan's staff-officers of the truth as to the battle of Winchester and the movements preceding it, and an article containing theories as to the cause and remedy for the present "Hard Times." Considerable space is given to the criticism of a number of recent novels, many of which seem hardly worth noticing, and there is a ten-page article about the pictures at the Paris Exposition. We are provided with three more chapters of Mr. Howells's Story, "The Lady of Aroostook," which, like his other writings of the sort, is too entertaining to be brought out in the tantalizing serial fashion. Mr. R. G. White continues to maintain his singular and, to our mind, quite untenable doctrine as to the non-intellectual character of music, and it is difficult to think the writer more than half believes it himself. An article by Brooks Adams discusses the subject of "Oppressive Taxation," and some one else gives us "Three Typical Workingmen." The poetry of the number, less in quantity than usual, consists of some polished and musical verse on the "Death of Bryant," by E. C. Stedman, and a little "Address to the Spider," by H. S. Cornwell; the rest is too slight for mention. The matter of the "Contributors' Club" is less readable than usual, but in "Recent Literature" there is some good criticism.

IN *Appletons' Journal*, in the fourth article on the "American at Work," by R. T. Percy, we visit, with the help of seventeen illustrations, the silver-platers, and learn how they work it. There is a very pleasant description of Heidelberg and its fine old castle, by Edward Roberts; another of those accounts of "Old New York," which editors appear to think must always interest the reading public, and a lively portrait of the "Great French Tribune," Gambetta, by G. M. Towle. Some information it given as to New York apartment-houses, by Charles Carroll. In the fourth bundle of "Otsego Leaves," Miss Cooper diverges from bird history to a tale of a "Roadside Post-office." The stories are: "Carrying a Paint Box," from the German of Auerbach; a bright little tale called "Mrs. MacGregor," by Mary E. Bradley, and a well-told one entitled "The High Steeple of St. Chrysostom's," by Ellen W. Olney. The poetry of the number is small in quantity, but some of it unusually good in quality, notably Miss Sara Jewett's "Unanswered," which is thoughtful, tender, and successful in the expression of what it is very difficult to express. "In the Dusk," by Mary K. Bontelle is smooth in form, but slight and a little morbid in the substance of it. "Love's Young Dream" is a couple of graceful verses by W. W. Harney. With the December number *Appletons'* ceases to be illustrated. It will admit in future "papers addressed distinctly to the intellectual tastes of the public, or devoted to subjects in which the public welfare or public culture is concerned," while "fiction will be less prominent than heretofore."

THE fourth paper on "Bird Architecture" opens *Scribner's* for December. "Hummingbirds, their Numerous Varieties and Diversities," fill up the article. The illustrations are very fine and numerous. These results of long and careful research among these feathered wonders seem almost too valuable to be bestowed upon a magazine article. A characteristic story of Bret Harte's, called the "Great Deadwood Mystery," is spicy and readable. "He Playing She" will recall many happy triumphs to the minds of those ex-collegians who, in alma-mater days, took the part of feminine loveliness and grace, in other words, the female rôle in the operas and plays enacted before a college audience. Several chapters of "Haworth's" carry the interest of the reader with them, and a long article on Dora D'Istria, the Princess Massaleky, who has made a great name for herself among the women of our century in the world of letters, gives many interesting details of this remarkable woman's life. It remarks at some length upon Miss Bremer's friendship with the princess, and follows her through her wanderings in many lands. As an authoress, philanthropist, traveller, artist, and strong advocate of freedom of the oppressed of both sexes, particularly the female, she is an ornament and an honor to the time and to womanhood. A fine portrait of the authoress adorns the article. "Caribou-hunting," profusely illustrated, and thickly interspersed with the broken English of the half-breed guides, relates the adventures attendant upon hunting in Upper Canada during the winter months. "Undergraduate Life" gives a very different idea of the tone of society and morals in English universities from that generally imagined in this country, particularly as the inference is mostly drawn from novels and such stories as "Tom Brown at Oxford." Certainly there must have been a vast improvement of late years in these respects. There is considerable poetry in the number. L. Frank Tooker contributes two short pieces, "Song," and "Sleep," of which the first is pretty, and the second amounts to nothing. "The Cricket," by H. S. Cornwell, is good, but not so good as the verses by the same writer in the *Atlantic*. "Dawn," and "Eve," are two sweet, fanciful bits by H. H. "Through the Trees" is an original version of an old story in smoothly-flowing stanzas, which have something of a real beat of passion in them.

AN old-time picture of English waits singing Christmas carols in the light of the rising moon appropriately heads Ben Jonson's "Hymn on the Nativity," in *Harper's Magazine* for December; this is followed by three other equally appropriate and beautiful carols on the same subject: one by Wither, one by Coleridge, and the last by Giles Fletcher, another poet of the Elizabethan age, with two fine illustrations. That of the Shepherds is particularly admirable. The enterprise of the Harpers is most praiseworthy, but it is enterprise gone mad which induces them to publish a Christmas number on the 15th of November. A comical sketch of the wonderful land called "Knoware" is capitally illustrated. We are given to understand that dogs, old maids, strong-minded women, extravagant dressing, the art of letter writing, etc., are not tolerated in this delectable land. Undoubtedly Mr. B. Munn Chowson will find many ready to accompany him whenever he sails. "Mendelssohn and Moscheles" is a delightfully gossipy sketch of the great composer, his teacher, and his friends, a topic always interesting, and always new in spite of all that has been said and written about this wonderful man. His light-heartedness, his loveable, loving qualities, his wonderful gifts, his devotion to his sister and his wife, his great and deserving success, and musical triumph, are tenderly touched upon. The article also mentions the other great composers contemporaneous with him, and their pictures adorn the paper. Of the poetry in the number there is not much to be said, excepting with regard to "Urania," which is a very fine poem, with a stately stepping metre, "Joseph the Nez Perce" is glorified in some indignant verses; "The Children" is a short, popular bit; and "After Dark" is a good specimen of a style of verses that is nowadays most indulged in, in which the ideas are somewhat vague, but the versification is creditable and shows culture, which expresses nothing in particular, but does it very nicely, which, in short, is quite full of sound, but signifies little.

THE sermon which was delivered by Dean Stanley in St. Paul's Church, Stockbridge, had been delivered once in Westminster Abbey, and once by the Queen's command at Osborne. It had been somewhat changed and adapted to the time and place, however, and contained references to the island of Cyprus; to the ingenuity and persistence to which were due the Atlantic telegraph; and to Jonathan Edwards, who for six years was pastor of the Congregational church at Stockbridge. "Even in the most unlovely of theologians, whether in Geneva or in Massachusetts, there is still something to invigorate and to stimulate," the preacher said, "when we reflect that they were striving to fortify the eternal principles of truth and righteousness against the temptations which beset us all."

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"HAWORTH'S,"

by MRS. BURNETT begun in November, will be the story sought first by the larger number of readers when they open the December SCRIBNER. Nor will they be disappointed, for Mrs. Burnett carries forward the chapters with strange and fascinating power.

The *Springfield Republican* says of "Haworth's": "There is a masterly drift into the very heart of interest which shows a confident control of resource, and gives assurance of a story worth telling and listening to."

The *Library Table* says: "The opening of 'Haworth's' is strong, dramatic, and full of interest."

The London (Eng.) *Academy* says of "Haworth's," which is appearing in *Macmillan's* simultaneously with its appearance in this country: "*Macmillan* has at last opened its pages to a good novel, at least if we are to judge from the first chapters of Mrs. Burnett's 'Haworth's,' which, for vigor, humor, and rendering (dialect and all) of the scenes of manufacturing life in North Lancashire, deserves to be put very high indeed."

Bret Harte furnishes a characteristic story,

"The Great Deadwood Mystery,"

in which the reader is carried, by telegraph, from California to Boston, and back again beyond the Sierras. The articles on

American Sports

are continued by CHARLES C. WARD in *Caribou-Hunting*, finely illustrated; John Muir, the naturalist, furnishes an illustrated sketch of one of the little animals of California, the Douglass squirrel.

"Bird Architecture,"

by T. M. BREWER, tells of Humming-Birds and their homes; it is made more charming by RIORDAN'S exquisite designs, engraved by Marsh, Cole, etc.

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is pleasantly told by TREADWELL WALDEN, and is, perhaps, a better description of the quiet Lady of England than any lately seen in print.

"HE PLAYING SHE" and "Undergraduate Life at Oxford" will commend themselves to every one who has been, or is, or will be, a student in college.

A charming story by T. W. HIGGINSON, "AN IRISH HEART," the continuation of "FALCONBERG," a paper on "ART AT THE PARIS EXPOSITION," an important essay by Prof. Sumner of Yale on

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FOR 1879.

Edited by W. D. HOWELLS.

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CHAPTER X.

Does the End Justify the Means?

"Now I am actually beginning to lose patience," said Max Brunnow, as he entered his friend's house. "I do believe the whole world has run off into Counsellor Moser's way of thinking—that I must perforce be a dangerous political agitator because I bear the name of Brunnow. Everywhere they cast glances at me full of contempt or high respect, according to the color of their political creed. These people are by no means to be persuaded that I am merely a peaceable physician, not thinking of planning revolutions and overturning governments, but, on the contrary, am made of the very stuff which constitutes a model citizen. But nobody believes this, and here I am, with my fatal family tradition, dropped down into this turbulent town of all others, R——, which is continually making convulsive efforts to rid itself of its governor, thereby proving its extremely revolutionary spirit. But his excellency sits firmly in the saddle, and with every leap made by his refractory steed digs the spurs yet deeper into its sides. He is a match for you all."

Assessor Winterfeld, who was leaning back in a corner of the sofa, had not welcomed his friend at all according to custom. He hardly heeded his words, and now said in a feeble, despondent tone:

"Good that you are come, Max! I was just about to look you up in order to impart to you a piece of news."

Max grew attentive.

"What is it, then? Has anything unpleasant occured?"

"Yes. I am to leave R——, apparently for good."

"For heaven's sake, what is to pay? You will be off?"

"Not will, but must. This morning I got news of my having been transferred to the capital and to the ministry."

"To the ministry?" repeated Max. "Is is a promotion or——?"

"No; it is a forcible step on the part of the governor," burst forth George with bitterness. "I must be removed from Gabrielle's neighborhood; any meeting between us in the future must be made impossible. Raven has given us to know that he will make unsparing use of his power. He makes good the threat only too soon."

"You believe that this step proceeds from your chief alone, do you?" asked the young doctor, who had also become grave.

"It is his work, and his only. He is influential enough in the capital to thrust me into one of the vacancies occurring there, especially if it is done under the pretext of interceding for an aspiring young clerk whom it is desired to help forward. I know there has never been any talk of my removal; it comes upon me now like a stroke of lightning. To be sure I ought to have known the baron. He never threatens but he knows how to execute his threat. Since our last interview I have received no mark of his displeasure. He has avoided intercourse with me, and if he was obliged to say a few words to me now and then, it was done in a cool matter-of-fact way, but without the smallest reference to what had gone before. In just as cool and matter-of-fact a way did he inform me this morning in the chancery of my new destination. He even added a few commendatory words concerning a report which I had made out for the ministry, and which apparently furnished him with the pretext for introducing the affair. The whole thing wore the aspect or a peculiar preference, insomuch that my colleagues congratulated me on the brilliant prospects opened to me in the capital."

"There they are quite right," remarked Max, who, now that the first surprise was over, took, as usual, a practical view of the matter. "Your chief may have been influenced by his own personal reasons, yet, most decidedly, he has not treated you ill in opening your way to court and the ministry. It is the very ground upon which he won his own laurels. What prevents your coming up with him?"

"What will it avail me?" exclaimed George passionately, springing to his feet, "if I do struggle and work my way up there, while here everything is being taken away from me that makes life and the future dear to me? I know that I shall lose Gabrielle if she is left here, exposed for years to all the inimical influences which beset our love. A nature such as hers cannot stand firm, and I cannot bear to lose her!"

The young doctor had, with all due composure, ensconced himself in the vacated corner of the sofa, and seemed at a loss to comprehend the excitement of his usually collected friend.

"You are quite beside yourself," said he. "What does Miss von Harder think of the separation? Has she been informed of it already?"

"That I do not know. I have been cut off from any communication with her, but I must see her and speak to her once more—I must, let it cost what it will! If there is no other way for it, I shall go without any ceremony to Madame von Harder herself, and take a forced farewell of my betrothed!"

Max shrugged his shoulders.

"Do not take it ill of me, George, but that is a foolish idea. The baroness is doubtless under her brother-in-law's influence, and nothing is to be gotten out of him by hectoring. Let us consider the thing rationally. First of all, when must you leave?"

"Within the next few days. They have, of course, looked out for a post which requires immediate and urgent representation."

"Then no time is to be lost. You were recently at Counsellor Moser's house?"

"I returned to him in person a few documents which I had taken home with me."

Max seemed to be revolving the matter in his thoughts.

"Good, then you have a pretext for doing this the second time. For my sake, take with you the thickest roll of papers that you can hunt up in the chancery, but manage it so as to miss the counsellor. That is the main thing."

George, who was restlessly pacing the apartment to and fro, stopped in surprise.

"But what has all this to do with it?"

"Patience. I have a splendid plan. Miss Agnes Moser is acquainted with Baroness Harder, if but slightly. The counsellor has introduced his daughter to the ladies, and the two young ones have met several times."

"How do you know all this?" interrupted George. "I believe you have seen Miss Moser only a single time yourself, when you paid that visit through mistake?"

"I beg pardon; I see and converse with her almost every day at the house of the patient whom I am treating by your desire; she is laboring for the spiritual good of the sick woman, and I for her bodily weal. The division of labor succeeds wonderfully well."

"But you have never told me a syllable of this before."

"Why should I? You are in love, and lovers seldom take interest in rational affairs."

Winterfeld did not perceive the mischief underlying these words, being wholly engrossed with the thought of once more meeting Gabrielle.

"And do you believe that this young lady, brought up, as you say, in strict conventual habits and principles, will consent to act as mediator?" asked he.

"Trouble enough will it cost," answered the young doctor thoughtfully. "I'll try it though. In the worst case, I'll give myself up to regular conversion; then she thinks of nothing else but saving my soul for heaven, and consents to everything. You must know that by all rules I am now converted."

George could not forbear smiling, in spite of his trouble.

"You poor Max!" said he compassionately.

"Hear, George," said he, quite gravely, "it is one of those preconceived opinions which people take up, that conversion must necessarily be slow and melancholy; it is sometimes right pleasant, too. I tell you, I feel as if I had really missed something if I do not get to my patient's house, where the customary attempts to convert are carried on."

"By your patient?"

"Why not? By Agnes Moser. Up to this time she has certainly deemed me a stiff-necked sinner, and abominated me accordingly; in spite of this, however, we have already made

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pretty good progress. For example, I have cured her entirely of that saintly meekness which reduced me to despair at first. She can now play the obstinate right prettily, I tell you, and we quarrel in soul-refreshing style."

George's eye rested inquiringly upon his friend's countenance.

"Max," said he suddenly, without any warming, "this much I know, Counsellor Moser has no fortune."

"What in the world is that to me?"

"Well, I only mean as regards your programme of marriage. Paragraph one: fortune."

Dr. Brunnow started up from his corner of the sofa, and stared wildly at his friend.

"What are you thinking of? Agnes Moser wants to be a nun."

"I have heard of that too, and assuredly an education in a convent is not a good preparation for the comfortable life which you regard as indispensable to your marriage. Gentleness can be of no use to you in a wife, and as to practical household virtues and blooming health——"

"It needs none of your wisdom to tell me that; I can say that for myself," burst forth Max, in full tide of vexation. "I really do not understand how you draw such groundless inferences. You think everybody must fall in love because it is the case with you and your Gabrielle! We are not thinking of such a thing; but that is what one gets for trying to prove one's self a friend in need. The purest motives are suspected. Agnes Moser and I—ridiculous!"

Winterfeld had some trouble in cooling down his highly excited friend, but finally succeeded in so doing. The doctor condescended to forget the ridiculous idea with which he had been insulted, and promised his assistance. He immediately afterwards took the well-beaten path to his patient's cottage.

The sick woman was indeed profiting by the zeal which was expended in her behalf from two different directions. Her physician's treatment had a success which he himself would hardly have dared to hope for in the beginning. Her disease took a most decided turn for the better; there was a well-grounded hope of effecting a perfect cure, and to-day the patient had already been able to enjoy a half-hour in the warm sunshine out in the little garden which surrounded the house.

In this little garden Dr. Brunnow and Miss Moser were now walking to and fro, apparently in quite amicable fashion. In the few weeks of their acquaintance an intercourse had been established between them whose freedom from restraint took root mainly in the firm conviction that they cared nothing for one another. Agnes, in all sincerity, entertained the purpose of saving the young doctor for heaven, sunk as he was in worldliness and infidelity, and she repeated her efforts so much the more persistently as they seemed to have been in vain. It did not occur to her that this saving of souls might not be without its perils to herself. They had never represented to her any danger which might threaten her heart from the world of men, under the image of flattery, amiability, and politeness. Had she discovered anything of this kind she would have been alarmed, and retreated with all possible speed; but Dr. Brunnow had been and still was blunt and plain-spoken; upon occasion he could even be rude, and it was to these trust-inspiring qualities alone that he was indebted for the impression which the young lady had imbibed as to his perfect harmlessness. As for himself, he was not at all in love; at least the anger with which he protested against such a supposition was entirely genuine. His programme for marriage contained, as is known, very many useful paragraphs, but nothing of the unpractical idealism of love. Since Agnes Moser's personal characteristics did not at all correspond with this programme, there could, of course, be no talk of an inclination in that quarter.

As for the rest, the young doctor had decided success in his practice, for Agnes too had recovered wonderfully during the course of the last weeks, most likely in consequence of the conscientiousness with which she carried out the medical prescriptions. A slight color tinged her hitherto pale cheeks, her eye was brighter, her gait more elastic, and her manner had lost much of its timidity, at least where Dr. Brunnow was concerned. His impiety and her zeal for making converts came into collision so frequently, and they were so monstrously absorbed in this interesting theme, that they became of necessity more confidential with one another. To-day, too, the young lady had been duly administering reproof to her escort; but the latter did not look at all contrite; his demeanor, on the contrary, betrayed the extraordinary pleasure afforded him by these theological disputes.

"But now I must beg your attention for a few earthly things," said he, profiting by a pause in the conversation. "The affair which I wish to impart to you is a secret, however, and I calculate upon your unconditional silence, no matter whether you grant my request or not."

The young lady opened her eyes wide at this solemn introduction, but promised to be silent, and listened intently.

"You know Miss von Harder," continued Max; "and my friend Assessor Winterfeld is not a stranger to you either. I learn from him that he has already once had the pleasure of seeing you at your home."

"I remember; he called on my father."

"Well now, Baroness Harder and the assessor love each other."

"Love each other!" repeated Agnes with a mixture of surprise and embarrassment. She seemed to think the subject of conversation a very improper one.

"Yes, they love each other considerably," said Max, with emphasis. "But the young lady's guardian, Baron von Raven, and the baroness, her mother, oppose the projected union, because George Winterfeld cannot offer his future wife rank and fortune. As for myself, I have been the guardian angel of this love from its commencement."

"You, doctor?" asked the young maiden, casting a very critical glance upon the "guardian angel."

"You think, very likely, that there is not much of the angelic about me?" asked Max, now on his side.

"I think that, under all circumstances, it is a sin to love in opposition to the will of one's parents," was her somewhat sharp reply.

"You do not understand, dear young lady," said the doctor dictatorially. "Such a question is not asked by love, and in this case the young couple are entirely in the right. What are people to do when parents and guardians part two closely united hearts out of mere sordid motives and regard to outward circumstances?"

"They must obey," declared Agnes, with a solemnity which gave to her, at that moment, a certain resemblance to her father.

"Those are quite antiquated views," said Max impatiently. "On the contrary, they rebel, and marry in spite of them."

Miss Agnes had evidently taken some decided steps forward during these last weeks. She no longer opposed to Dr. Brunnow's objectionable views a resigned silence; she had actually learned already how to set up quite a pretty little opposition, and now made use of this new acquirement when she replied:

"You have certainly given that advice to Assessor Winterfeld."

"By no means! On the contrary, it has been all that I could do, in a certain measure, to reduce him to reason. Enough; my friend leaves R—— within the next few days; and they go so far as to refuse him leave to bid farewell to his betrothed. He will and must however see her just once more, to take a last farewell of her. Miss Agnes"—the speaker here made an extremely effective pause—"it is something pretty to be the guardian angel of a true, pure love. I should know; I have been one long enough."

"What do you mean, doctor?" asked the young girl, who now conceived a suspicion, and began to move forward very quickly.

"I'll explain it to you," cried Max, instantly following her with equal celerity.

Agnes stood still; she knew by experience that running away did no good; that imperturbable doctor kept pace with her every time. She gave up therefore, and listened.

"You told me that Miss Von Harder had once called upon you," resumed Max. "Now, if that should happen again, and Assessor Winterfeld at the same time accidentally——"

"Without the knowledge of the baroness?" indignantly asked Agnes. "Never!"

"But just consider——"

"Never! It is a wrong, a sin. Nobody but you could have devised such a plan; but I shall never become your accomplice in it. I will not!"

Miss Agnes crimsoned with excitement and indignation, and gave Dr. Brunnow such a castigating glance that, properly, he ought to have cast down his eyes. But Max was an obdurate fellow, nor belied his character at this time; he actually looked at the young maiden with unequivocal satisfaction.

"Just see the obstinate little thing!" said he to himself. "I knew all that pious submission and lamb-like patience was only gotten by learning, and that just as soon as her cursed convent education retreated into the background, something quite bearable would come to light. I shall have to alter my tactics. You do not consent then?" added he aloud.

"No!" declared Agnes in a tone that included twenty protests.

Max assumed a resigned air.

"Then let the evil take its course! I have done all I could to hold my friend back from desperate measures, and I hoped to do so with your help too, by at least making it possible for him to take leave of his betrothed. He will probably take his own life."

"He will not, though!" opined Agnes uneasily.

"Alas! I am convinced of it. As to Miss von Harder, she will hardly survive his death; she dies likewise of grief and sorrow."

"Can any one really die of grief?" asked the young maiden, who had evidently become anxious.

"I have already seen several cases of the

sort in the course of my practice," falsely affirmed the unconscionable doctor. "I make no doubt but that such an example will be met with here. The baroness and Baron von Raven will repent of their harshness when it is too late; and you too, miss, will do so, for it lay in your power to save two breaking hearts from despair."

Agnes listened with deep compassion, but also with growing astonishment; she had never supposed Dr. Brunnow capable of evincing so much sensibility. But he had for once assumed the pathetic; and since he had succeeded in it to his own highest admiration, he added one bold finishing stroke. He did not even scruple to suppose as already accomplished the suicide and death from grief, which, of course, nobody had thought of yet.

"And must I live to see such an end!" said he in melancholy tones. "I, who had hoped to conduct my friend and his chosen bride into the church and to the altar!"

"That you would hardly have done," interposed the young lady. "You have told me yourself that you never go to church."

"I shall do so in future if this evil is averted," declared Max. "But, for that matter, a wedding is an exception."

Miss Agnes pricked up her ears at the first words. She was much too eager to make a convert not to make herself mistress of the handle which was so unexpectedly presented to her as quickly as possible.

"Are you in earnest?" asked she eagerly. "Will you really go to church?"

"If you will only grant my request, and act my part of guardian angel just for one quarter of an hour."

Agnes considered. It was unquestionably to commit a grave fault this favoring an interview which mother and guardian had forbidden; but, on the other side, the question was to save a soul for heaven, and this last motive outweighed every other consideration. The Jesuitical doctrine, that the end sanctifies the means, came in again to do its share of the mischief in this place.

"To-morrow is Sunday," said the young lady hesitatingly. "If you—if you attend service in the cathedral to-morrow forenoon——"

"Early mass," corrected Max, who had a dim idea that this ceremony was generally the shortest.

"The forenoon sermon!" said Agnes, as dictatorially as though she had really caught from Dr. Brunnow the tone in which he was wont to give his prescriptions. She evidently did not trust him fully as yet; at all events she wanted to control the talked-of church-going before she determined to fulfil her part of the bargain, and therefore added: "But the whole sermon, from beginning to end."

Max heaved a sigh.

"If there is no go otherwise—in the name of God!"

At last there was a pious expression, as Miss Agnes remarked with satisfaction. She yielded to the well-grounded hope that the sermon would improve further the ground won so hardly for the true faith, and in joy over this she held out the tips of her fingers to her adversary, now her ally; but immediately repented of it again, for Max, like the devil in the proverb, took her whole hand, which he pressed and shook in the heartiest manner.

On the next morning, when the cathedral bells rang, Counsellor Moser, his daughter on his arm, proceeded slowly and solemnly to church, in order to take his accustomed place there. The attention of the pious old gentleman was, as a matter of course, directed solely to the service of God, and therefore he failed to observe that Agnes was not sitting devoutly in the pew as usual, with downcast eyes, but looking about half-anxiously, half-expectantly. She had no need to search long; removed from her by hardly twelve steps, close to the pulpit, stood Dr. Brunnow; he, too, looking anxiously about. The two pairs of eyes which sought each other so diligently were obliged to meet. This they did, too, and when Max saw how the pale, delicate little face lighted up in most joyful surprise, and actually turned rosy-red at the sight of him; when he caught, moreover, a fervently grateful glance from the dark eyes, which had never before appeared to him so full of expression as to-day; then he thought neither of his programme nor of its paragraphs, but only that this visit to church had its great delights, and sat himself down with an energy which announced in the clearest possible manner his determination to stay out the whole sermon from beginning to end.

Now of course, he heard the sermon, whether with or without devotion will have to remain uncertain, but for this he had robbed one of the most zealous church-goers of all devotion. It were actually hard to decide which of the two was properly the converted party.

On the afternoon of the same day took place in reality the projected meeting, which accident wonderfully favored. Counsellor Moser had accepted the invitation of a colleague, and was in town. Dame Christine had also gone out, so that not even a pretext was needed, and Gabrielle's visit to Agnes Moser, on the one side, and Assessor Winterfeld's arrival, who missed his superior officer, occurred so naturally, that both might have passed as altogether an accident.

"Pardon me for snatching at this expedient!" said George hastily, as soon as he found himself alone with Gabrielle. "No choice was left me, and I have openly declared to the baron that I will try, even against his will, to see you once more and speak with you. I come to bid you farewell; it may be for years!"

Gabrielle had turned pale, and her eyes were fastened upon the speaker with an expression of terror.

"For God's sake, what has happened?"

"Nothing on my part that could cause you uneasiness. It is the hand of your guardian which so inexorably parts us. He announced to me yesterday my transfer to the capital and to the ministry. You see how far his influence reaches, and how well he knows how to use it, when the object is to tear us asunder."

"No, no! you need not go away!" cried Gabrielle, filled with dismay, and clinging to him as though seeking protection. "You need not leave me now, George. Just now leave me not alone!"

"Why not?" asked he in concern. "Do they torment you so much on my account? Indeed, I might have foreseen as much! Raven is hard and unfeeling, even to the point of cruelty, so soon as his will is crossed. You are pursued with reproaches, with vexations and threats, are you not, Gabrielle? They make every effort to break your will? Speak, I must know the truth."

The young girl made a feeble gesture of denial.

"You are mistaken; there is no talk of it. My guardian has never called your name to me since that day when he declared that he would abide unalterably by his 'no,' and also induced mamma to spare me the reproaches with which she assailed me at first; but he has passed me by since then with an icy coldness, and I—— George, is it really impossible for you to stay in my neighborhood?"

"I cannot," said George, who mastered his own deep emotion only by a strong effort. "I must obey the call; it is impossible to decline it. Under other circumstances I would have hailed with joy this new direction given my life. It opens up to me quite a different future from my position here at R——, where the ascendancy that the Baron wields in all directions crushes every independent movement and every individual effort; but I know only too well that this so-called advancement has for its sole aim the robbing me of your love, my highest, dearest treasure, and snatching you away from me forever! Your guardian has called to his aid two powerful allies—time and distance. Perhaps they may help him on to victory."

"Never!" burst forth Gabrielle passionately. "He shall not, must not conquer! I have promised you; I keep my word."

George heeded not the suppressed anguish again expressed in her tone; he only heeded the unwonted force of will they betrayed, and although the hour of departure was at hand, a ray of happiness lit up his features. He had feared only too much the finding his beloved again at this time as careless and indifferent to their separation as once before, when she had not shown the slightest apprehension of the nature of his grief. He felt infinitely blessed that she should feel his departure so bitterly, that she strove so anxiously to hold him back; and her passionately given promise filled him with a rapture never known before. In the overflow of feeling he stooped down and kissed her hand.

"I thank you," said he fervently. "But you are strangely altered since we saw each other last. Where, then, is the sunny cheerfulness of my Gabrielle, who used to be able to smile again while the tear still stood in her eye? Once you said to me in sport: 'You do not know my true nature at all.' I did not know it indeed; that I feel at this instant."

The young girl made no reply, but in sooth her rosy lips had forgotten how to smile; they seemed to hold locked up a secret grief that could not find relief in words.

"Pardon me if I misunderstood you!" continued George with increasing tenderness. "I confess I have often doubted you, and looked forward with timidity to the hour which should usher in the inevitable conflict with your family. Now I see that you can feel deeply and earnestly; and now I believe in you and your love, even though a Raven should step between with his despotic command."

Gabrielle writhed at these last words, and raised her eyes, cast down before. It was a look which George could not unriddle, a look full of anguish, pain, and touching entreaty; but the very next moment all was obscured by a stream of tears, which gushed forth and were not to be restrained.

"My poor Gabrielle!" whispered the young man, bending down to her. "You are so little used to suffering and sorrow, and must it be none other than I who bring them upon you? But we were prepared to do battle for our love; now is the time; we must endure and conquer! Perhaps some day Baron von Rav-

en will repent of having played providence in such wise. He dismisses one more enemy into the world, and not so inconsiderable a one as he believes."

Gabrielle's tears now ceased to flow; she withdrew her hand from the speaker, who still held it clasped within his own.

"Have you—become enemies?"

"I have long since been Raven's opponent. Ask me not why! Before you I cannot and will not accuse your guardian and relative; that belongs to another forum. But trust me, he has challenged much hatred and enmity, has often enough used his power in a way which has been hurtful to his sphere of activity, and will one day be yet more hurtful for himself. He did not well in this, to thrust me, with his own hand, out of the charmed circle of his own personality, which held me chained, like so many others, and from which I could not withdraw myself, although I felt that it crippled my energies. Dr. Brunnow did not warn me vainly of this man's demoniacal power; it has often taught me too to admire where I should have condemned. Now the spell is broken, and there at court those considerations fall to the ground which tied my hands in presence of my immediate superior!"

"What do you mean?" asked Gabrielle uneasily. "I do not understand your hints."

"It is better that you should not," said George firmly; "but promise me one thing. Whatever you may hear, do not believe that personal enmity or mean revenge for a disappointment drives me into action. I had long ago determined to do battle with the governor of our province, because he must be resisted, and because I found nobody else who dared to cope with the almighty Raven. I had my weapons ready—— When I became acquainted with you, and realized that the man with whom I was to enter into deadly conflict held my whole life's happiness in his hands, then my courage sank. It may have been wrong, cowardly; but I should like to see the one who, in my place, would have acted differently; who would have been able with his own hand to shatter all the hopes of love and and life which were but just springing into blossom. Now they are destroyed. Your guardian has, with boundless severity, refused me your hand for the future as well—he who had no more to offer than I when he wooed the minister's daughter. We parted as foes; now I shall suffer myself to be guided solely by what I recognize as duty. And now—farewell!"

Gabrielle held him back.

"George, you shall not go from me thus, not with those dark threats upon your tongue, which fill me with unspeakable anxiety. What mean you to do? I must and will know."

"Leave that to me," said the young man softly, but decidedly refusing. "For your own sake, I would not burden you with my confidence. You are not free, like me. You stay here near to your guardian, in daily intercourse with him. You would feel it to be a crime if you shared, even in thought, in anything——"

"That threatened him?" interrupted Gabrielle, with a voice vibrating so peculiarly that George stopped.

"Baron von Raven do you mean?" said he slowly. "Do you suspect me of anything dishonorable?"

"No, no—but I fear—for you, for us all."

"Rest easy. I fight with open visor, and speak in the name of hundreds who dare not speak themselves. The Governor of R—— may answer as seems good to him. He is the mighty one whose voice is heard above all; the danger is all on my side, but so also is the right. And now let us part! If it is at all possible, you shall receive news of me from the city; but if not a single line reaches you, know this surely, that you inspire my every thought and effort, and that I shall not resign my right to your hand unless I should hear from your own mouth that you give me up."

He clasped her in his arms for the first time since the day when he had confessed to her his love. The parting was brief and full of pain; a few more words whispered fervently and passionately, a last pressure of the hand—then George tore himself away, and was gone.

Gabrielle had sunk down upon a chair, and hidden her face in her hands. Tear upon tear rolled down between the fingers, and yet it was not the parting alone that caused this gentle, half-suppressed weeping. There was another, ineffable woe, that pierced through the young maiden's soul, and with mysterious but dreadful power threatened to extinguish the whole of the past. George was right; he had not hitherto rightly understood Gabrielle's real nature. But if this nature were even now revealing itself, it was not he who had roused it from its slumber.

(*To be continued.*)

THE SOURCE OF BEAUTY.

Guido the painter toiled and sought
To place the ideal beauty in his heart
Upon his canvas and failed; but wrought
Such wondrous sweetness by his art
As made men marvel and wish to see
His models whence he drew so faithfully.
A moment Guido paused, then took
A coarse, low fellow from the street;
Then while, diverted, they with laughter shook,
With rapid stroke and pencil fleet
He drew a face with holy look,
With tenderness Divine, with sadness sweet.
"The beauty's in the heart," said he,
"And 'tis no matter what the model be."

Those of us who have the care and training of boys, cannot we bring them up from the earliest years, not with the one idea of getting on in life, and making money, taking care to save their own souls if they can in the process; but with the sense that they were sent into the world for a purpose, for a work, not merely "to be born red and die gray," but to leave the world a little the better for a noble life and a work well done? Cannot we bring them up to realize that all good and conscientious work is Church work, work done for the kingdom of God—that the lawyer serves the Just One, the physician fulfils His command, "Heal the sick," the scientific man reveals Him as the faithful and true, in whom is no shadow of variableness or turning? Surely we need not fall into that melancholy confusion, that because we like our work, or make a good thing out of it, therefore we do it for ourselves, and not for the world. This seems to me to be the very dregs of ascetism, with all that is high and noble in it left out. Man is so made for service that he *must* find pleasure in his work. The pleasure and profit are thrown in as the tradesman throws in the paper and the twine that enfold some precious thing. But to say that the paper and twine are all we care about, is surely false. Considering the strength of the social instincts in man, considering the absolute self-devotion to the most unworthy ends which has been successfully inculcated, surely I am not visionary in believing that the noblest of all ends—the service of humanity—might be so inculcated from earliest boyhood, so bound up with the thought of God in the soul, so fortified by all the internal and external sanctions that life affords, that it might become the ruling passion, absorbing into itself all lower passions, and giving those wider horizons to our most circumscribed work, which impart to all life something of the exhilaration of a mountain climb. It is that our Christianity is so feeble, so negative, so self-circumscribed, so peeping and peering, and full of fears for itself, so wanting in bold heroic outlines and strong passions, that it has so little power over young men either in our own class or among workingmen.

A CONVERSATION.

BY J. F. K.

My neighbor, Mr. John Bradleigh, whom I have known somewhat intimately for several years, is an Englishman by birth, but not a Churchman. He was a dissenter before coming to this country, and has since connected himself with one of the numerous kinds of Baptists. He is a religious man, evidently sincere in his beliefs, devoted in his worship, and showing a life guided by high principles.

We have often conversed about the faith and practice of the various denominations. He has spoken very freely concerning the claims of the Church.

"You place too much stress," he said, "upon baptism. Is it likely that a mere form of baptism can produce a real effect upon a person? I can never believe that regeneration can accompany or be produced by the application of water."

My friend was also particularly demonstrative against the theory of the "apostolic succession," and spoke strongly against the "arrogance" of the claim to such a succession, declaring that it was of no consequence, even if it was established and conceded.

Prior to the late election Mr. Bradleigh asked me to accompany him to the United States court, as a witness required by law to enable him to receive his naturalization papers. We were compelled to stop on the sidewalk, at a crossing, to allow the passing of a procession of Masons. Then we proceeded to the court-room, and in the usual manner my friend received his certificate of citizenship.

As we walked home, I said to him: "Do you think there is any change in you since this morning?"

Surprised at my question, he said, "Change! No."

"Yet you are now," I replied, "an American citizen. You could not vote before; you can now. Your condition is greatly changed, and all by means of a 'mere form.' Can you not see in this, Mr. Bradleigh, some illustration of what we mean by 'regeneration' in our rite of baptism? It is a simple form; it is easily administered; it pretends to no supernatural change; yet it is the means of admission into a new condition. The person baptized is 'regenerated and grafted into the body of the Church'; and yet the process is simple. You, my friend, have just been made an American citizen, 'grafted into the body

of the American people.' The process has been simple; the results are very great. Do you not see that there may be something in baptism more than a mere form?"

"Indeed," replied my companion, "I see more than I ever did before. "I never thought of it in such a light."

At this time we came again in contact with the Masonic procession.

"Are you a Mason, Mr. Bradleigh," I asked.

"I have that honor," he said.

"Ah!" I continued, "you could tell whether I was or not without such a direct question."

"Perhaps I could," he replied, smiling.

I went on to say that, although I was not a member, I respected the organization, of which I had heard and read much good. "The principles of Masonry are excellent," I said, "but they may be held by persons not belonging to the order."

"Of course," he replied.

"And there are good men who are not Masons, who yet live up to their high professions."

"Certainly."

"Could not such form an association, and adopt a constitution, and be as good Masons as those who belong to the lodge? Would not the regular lodges admit them to fellowship?"

"Oh, no," said my friend, "such an idea is absurd. They must be organized in the regular way, receiving their authority from the order."

"Do lodges," I asked, "all depend upon such a derivation of their authority? Can there be no good Masons otherwise?"

"Most certainly not. Our order goes away back to remote ages; it has been handed down through a succession of generations, by a strict observance of its rules, and a delegation of its powers only to proper authorities. So, however worthy a set of men might be who should establish an independent lodge of Masons, they would have no encouragement from the regular order, and could never be countenanced by them."

"Now see, Mr. Bradleigh," I remarked, "what a wonderful difference you make between Masonry and the Church. Here we have a Divine institution, a Church founded by our blessed Saviour, handed down to us, as we Churchmen say, by a regular and necessary succession. Yet we find a class of people, like yourself, claiming the right to establish a Church outside of the regular organization. And yet, at the same time, another institution, founded by man, you think should not be attacked in such a manner. Is this consistent? Is it right? Believe me, my dear sir, it is no mere sentimentality which seeks to prove, and hold on by, the apostolic succession. It is a right; it is a duty; the apostolic succession is the great safeguard of the Church. If we admit that any body of men, at any time, may institute a Church, and ordain a ministry, with no other authority than such as they naturally possess, we have no barrier against error, no safety from monstrous institutions, even though they might go to an excess equal to that of Mormonism."

As we arrived near our homes, I parted from my companion, as he was expressing his opinion that we had talked of something which he had not previously thought much about.

Lynn, Mass.

THE CHRISTIAN LIFE SELF-SACRIFICING.

I do not think any one much given to reflect and observe can have worked extensively among workingmen without being struck by a certain difference of type which Christianity in them presents to the prevailing type of Christianity among the middle classes. Roughly delineated, the great central fact of the Christianity of the educated middle classes is personal salvation. Christianity assumes more or less the form of a life-insurance office, at which in return for a certain amount of faith and goodness you insure yourself against the risk of perdition hereafter. Its two factors are God and the soul; the third and equally necessary factor in primitive Christianity, the world, humanity, is almost entirely omitted, or comes in as a sort of loose after-thought, as something whose claims ought to be recognized out of gratitude for one's own personal salvation. Fortunately this feeling is so strong as often to secure the utmost devotion, at least from individuals. But it does not alter the fact that our ordinary Christianity is characterized by intense individualism, the emphatically social and corporate character of early Christianity, "the kingdom of God," as it was called, shrinking to the narrow limits of the individual soul, or of some particular ecclesiastical organization. Its strength lies in beauty of individual character, in what in modern times would be called moral and spiritual culture, in ancient phraseology "edification"; its weakness, in a certain unconscious selfishness it egenders, the not very lofty ideal of getting on in this world and the next, and doing the best for yourself in both; and its inherent inability to work out any salvation for the world.

On the other hand, the great central fact of the Christianity of workingmen is, what after all must ever be the central fact of Christianity, whatever else we may make of it, a life poured out for the good of others, and personal salvation as a means to that. The conditions of their lives, the constant service in which they live, their individual weakness, and the necessity of combining into some sort of organization or body to be a power, makes them unconsciously realize Christianity under this form, even in the teeth of the teaching they often receive. All the influences of their lives are opposed to individualism; their very selfishness is of a corporate character, which requires the good of the individual to be subordinated to the good of his class, and is only distinctly selfish in its action towards other classes. When once a workingman embraces Christianity, remaining as he often does very defective in moral and spiritual culture, I have often been amazed at the unconscious devotion and self-sacrifice with which he pours himself out for the public good. No fatigue after his long day's work, no excuse of late dinners or interrupted home evenings, interferes with his undertaking night after night some work to benefit his fellow-men.

Now if what I have said is true, not with regard to exceptional individuals, but to classes, it is no wonder that middle-class Christianity should have so little attraction for working men. It is not their Christianity. It does not possess the features to which they respond—they miss sacrifice taken as the one foundation, the life poured out for the good of the world.

But is it not possible for these two types of Christianity, each imperfect without the other, to coalesce, for the moral and spiritual culture of the one to take up into itself the service, the self-devotion, and self-spending of the other, and so from the broken light of true Christianity to orb into the perfect "bright and morning star," which would herald a new dawn, not only for the working classes, but for all classes alike? Cannot each of us do much to bring in a fuller, truer Christianity, which will draw all men unto it, a Christianity that possesses the three essential factors—God, the individual soul, and the world?

THE PATIENT STARS.

BY L. N. T.

"The patient stars
Lean from their lattices, content to wait."
—*Bret Harte, from "West Point Tic Tacs."*

Ah! could I heed the lessons the stars forever teach!
But I, how can I wait, the time has seemed so long?
I know that they are blessed who wait, the patient, brave, and strong;
I know the angels sing for them their sweetest song.
But I, my heart is sick with hope so long deferred;
The darkened days drag on like months, the months like weary years;
How can I wait, crushed by forebodiug fears?
My eyes are dim with bitter, scalding tears,
How can I wait, how can I wait so long?

The stars are patient they are so near to heaven;
They traverse not a dark and thorny path alone;
They march in myriads round "the great white throne,"
And evermore we hear the echo of their song in low sweet cadence, in solemn undertone,
In the whispering breeze, in the dash and murmur of far-off seas;
The song they sang when the first morning broke,
When God himself to murky chaos spoke,
And all the universe to one grand anthem woke;
But I, how can I wait forevermore alone, alone?

Buffalo, N. Y., July 15th, 1878.

A SABBATH-DAY'S JOURNEY.

Like similar systems which enjoyed authority and renown for a season, Pharisaism stamped its special character upon many of its contemporary institutions, and coined many words and phrases which were peculiarly its own. One of the most characteristic traces of its spirit and former presence is found in the remarkable rule which it laid down as to how far a pious Jew might journey on the Sabbath without violating the fourth commandment. As we may infer from Acts i. 12, "a Sabbath-day's journey"—the phrase used to indicate the permitted distance—came to be a popular unit of measure for designating the remoteness of one place from another. It is probable, also, that our Lord had the same restriction in view when He taught His disciples to pray that their flight from Jerusalem might not occur on the Sabbath-day, although the advice was no doubt given for yet other and weightier considerations.

However little authority there may be in Scripture for such a regulation, the manner in which it arose can be readily enough explained. For, although the precise time can no longer be determined, it was certainly not enacted until some time after the return of the Jews out of exile. The spirit of legal rigorism which possessed the returned exiles is one of the thousand strange things which characterize all Jewish history. Nor did this extreme rigorism in the performance of the

Law display itself in anything more than in the mode which it prescribed for keeping holy the Sabbath-day. It is to this national movement of the Jews, fostered and directed particularly by the Pharisees, that we owe all the human ordinances by which the law of the Sabbath was surrounded and practically changed. The motive of the Pharisees in introducing such new rules was most commendable, and in so far it would be well if they were still in force; but they failed in the accomplishment of their purpose because, as our Lord afterwards taught, they did not recognize the principle that the "Sabbath was made for man, and not man for the Sabbath."

The enactment of the particular regulation which we are now considering was based upon a mistaken interpretation of Exodus xvi. 29. By the command of God, Moses there enjoins upon the Israelites "to abide in their places, and not to go out of their places on the seventh day." As the context clearly shows, the injunction contained in these words refers, and is limited, to the gathering of manna on the Sabbath, which it forbids on the very suggestive ground that Jehovah pro vided manna sufficient for the consumption of two days on the day before. The correctness of this view of the passage is further supported by II. Kings iv. 23, whence it may be inferred that, at that time at least, it *was* considered lawful to travel on the Sabbath farther than was later allowed by the doctors of the Law, and is fully proved by our Lord's exposition of the true nature and purport of the fourth commandment. Such an interpretation was not, however, commensurate with the absorbing legal zeal of Pharisaism. Solely intent upon magnifying the Law by giving it the widest possible application, the partisans of that doctrine saw in the special precept in question a general law, applicable for all time and under all circumstances. But as the command, thus generalized, could not, of course, be always carried out literally, its friends were under the necessity of devising some scheme whereby its rigidity would be softened down to the requisite extent. Hence the particular regulation now under discussion.

Like all the other rules laid down by them, this one also is supposed to rest upon Scriptural data, and if it must be admitted that these scarcely authorize such an enactment, the claim thus set up shows at least what diligent students of the Old Testament the rabbis were, and what reverence they entertained for its authority. The passages of Scripture which, in their opinion, determined the otherwise doubtful question, are Numbers xxxv. 5, and Joshua iii. 4. The former of these passages prescribes that the suburbs, or pasture grounds, of the Levitical cities were to extend two thousand cubits north, south, east, and west of each respective city; and, according to the latter passage, the Israelites, in their march to the Jordan, were to observe the same space between the mass of the people and the Levites who bore the ark. As we have already intimated, it is not very clear what the distance prescribed in either of these cases has in common with the length of the journey which a faithful son of Abraham might undertake on the Sabbath without violating the sanctity of the day; but, however that may be, it became the legal distance of a Sabbath-day's journey, and, as such, was rigorously enforced by the rabbis, and is still observed by many modern Jews.

The exact length of the Hebrew cubit has unfortunately been lost. According to one eminent writer, two thousand of them were equal to six Greek *stadia*. Reckoning the *stadium* at 606.75 feet, the length of a Sabbath-day's journey would have been about seven tenths of a mile. This result is confirmed by Josephus, who, in his "Jewish War," gives as six *stadia* the distance of the Mount of Olives from Jerusalem; and we know from Acts i. 12 that the same distance was equivalent to a Sabbath-day's journey. In his "Antiquities," however, the same writer makes that distance only five *stadia*, which would reduce two thousand cubits to six tenths of a mile. But, whether equivalent to seven or only six tenths of a mile, it is curiously instructive to observe that the distance thus determined was measured, not from their houses, but from the walls of the city in which the Jews lived. In this way the legal length of a Sabbath-day's journey varied with the extent of each city, and the happy Jew of Nineveh or Rome who enjoyed a good long ramble on the Sabbath, had a decided advantage over his less favored brother who inhabited some insignificant Palestinian hamlet. It is possible, moreover, that the inequality of distance which thus arose, gave rise to the rabbinic distinction of Sabbath-day journeys into longer ones of 2,800 cubits, shorter ones of 1,800 cubits, and medium-sized ones of 2,000 cubits.

*DOMESTIC MISSIONS.**

Domestic Missions is the theme assigned – the mission of the Church in this great land of ours, and her methods and fitness for its accomplishment.

In 1821, when the Domestic and Foreign Missionary Society of this Church was first organized, there were then fifteen dioceses in the whole country. Thirteen years after that, in 1835, when our first missionary bishop was consecrated, the number had increased to twenty-two. We advanced onward for thirty years, and the growth seems to be exceeding slow; and when Bishops Clarkson and Randall were consecrated in 1865, the number of dioceses had increased to thirty-four, and there were five missionary jurisdictions. At the present time we have forty-eight dioceses and eleven missionary jurisdictions, and ten missionary bishops alive and at work in the field, and 224 missionaries engaged in active operations; and of these, twenty-four work amongst the colored people, and something like seventeen, I believe, amongst the Indians. Now this would seem to be a very large army, and it is a large army, and it takes a great deal of means to keep that army in the field. The general who will be indifferent to his commissariat, and will take small account of rice and bullocks, will be a defeated general. When the great Wellington occupied a large portion of his time in considering how to supply his army in India with rice and bullocks, he was himself the man to see that that was a very important function of his great office; for rice and bullocks mean men, and men mean victory. And so, dear friends, we come back to this great point: that, as we have created this army, however inadequate it may be for the subjugation of this vast country, it is nevertheless a large army to be sustained, and sustained it must be. But it cannot be sustained without the means, the liberality, and the hearty coöperation of all the Church men and women throughout the length and breadth of the land.

Now if we go back again to our figures just for a moment, we shall have some things of interest. In 1835, when the first domestic missionary bishop was consecrated, you would then have found in the great State of Michigan just four clergymen, and in that of Wisconsin just two; in Illinois, only three, and in Indiana one. Missouri gloried in four stations, but they were all vacant, and the whole of this vast country to the westward, away across the intervening plains, throughout Minnesota, and Iowa, and Nebraska, and Colorado, and Kansas, and California, and Oregon, and Washington Territory, and Arkansas, and Texas, the very name of the Church was unknown, and her ministry had never been represented. California was part of a foreign land, and as for Texas and Arkansas, if anybody in this part of the world had ever heard of them, it was certainly not in a churchly point of view or in a churchly sense.

Well, now, when you come to look over that country at present, what do you find? I can only give you two or three of the things that you will find, and they are very significant. You will find that Michigan has become two bands, and has two dioceses, and is well able to give an account of herself under any circumstances and before any people. You will find that Minnesota, a land altogether unknown, glories in a specialty, and electrifies the Church by the character of her heroism in her defence of the down-trodden savage. You will find also that if you pass into Wisconsin you have again two dioceses to take the place of the three unfortunate clergymen who were confined there as miserable pilgrims upon the frontier. You will find that Illinois has multiplied herself by three, and turned her three clergy into three bishops and three dioceses; and you will find, if you pass still onward, the same condition of things in measure and proportion throughout the whole of the country, until you have reached the wave-washed beach of the Pacific coast. And then this is only a very small fragment of the information that might very easily be given you. You know very well that Christian education lies at the very foundation of national stability. You know very well that the Church cannot hope to be prosperous and successful in holding this great country for the Lord and for righteousness unless she instructs her rising generation in the principles of the Gospel and of sound morality. And so if you go through that country which we have cursorily passed under review, you will find that these great things are being considered by the leaders of your hosts, and that schools for Christian culture and education of a high order are scattered broadcast over that land throughout the whole of it, even until you get in company with Bishop Morris on the extreme frontier upon the Pacific coast beyond the mountains. Great things these to have accomplished in the brief space of fifty-three years–for it is not worth while to count anything before that time. That was the dawn and birth of your missionary work, and here is the great outcome that has proceeded from it. The light has shone in glory o'er all your land, and baptized with its magnificent benediction the whole continent from coast to coast. But then, brethren, at the period to which we have just now referred as the starting-point, 1835, if you had gone down into the South you would have found a curious condition of things; that there, with the exception of the States of Virginia and South Carolina—taking these out as being settled in very old times, and the Church being there native born to the soil—you would have found that outside of those lines there were only ten clergymen, and no bishops, throughout the whole Southern States. You will find, among other things, that if you pass on to the year before the war, there were ten bishops in that country, and three hundred clergy. You will find also that one third nearly of all the funds contributed for general missionary purposes came from these Southern States at that interesting period of their history. Now, sir, I maintain that when you come to reflect upon that, you have a theme that might well occupy the whole time allowed to a single speaker here to-night. That country has been swept, as you know, with the besom of destruction. War and sword and fire have laid its houses and its property in ruins; and what has been spared by the sword has been laid in a still more melancholy grave by the horror of the Southern pestilence. And so you have now a prostrate Church, a bleeding humanity, a withered country—blighted by war and blighted by plague. Its Church claims and calls upon you for interest, for sympathy, for aid, for help. To their institution of learning, the University of the South, to keep her professors even alive, not to say in any degree of comparative comfort, there must be a liberal donation from the churches of other

* An address delivered at the Missionary Conference held in Calvary church, October, 1878, by Bishop Garrett, of Northern Texas.

lands than the Southern States, to enable her, upon her own soil and breast, to nourish her own uprising youth. There must be liberal donations from those who have been blessed by Providence; for they have suffered a double scourge, which has swept in fearful terror over the Southern land.

But, my dear sir, this is but a small part of what one ought to say as to the result of that condition of things. You have left upon this Church, and left upon this nation, 5,000,000 of negroes, touching the hearts of all by their broken fetters, touching the sympathies of all by their docile nature and great emotional earnestness of spirit and of mind, but with the darkness of intellect and the darkness of heart which are characteristic of people such as they—these are things which move the sympathies of men, and can appeal to the kindly hearts of women. These negroes, as you all very well know, and as they have been described by a distinguished bishop in Boston, are at once the most religious and the most immoral people on the face of the earth. Singular combination! Exceeding singular to ears that have been trained as ours have—where the true and only evidence of religion would seem to be in a superior elevation of moral character. But with these poor people sunk in ignorance, and superstition and darkness their national characteristic, their original race peculiarity is such that until they are elevated to a higher plane, and taught by other methods, and measured by other standards, and purified by other principles, they cannot apprehend your teaching that religion, in common with common morality, will elevate them to a higher standard of excellence and character. Now, then, there is a whole nation born in a day, laid festering in its superstitious ignorance and its sinful and immoral darkness at your feet. What have you been doing for these 5,000,000 of people? You have been contributing the enormous amount of $14,000 a year for their evangelization. Divide it up amongst them, and how much *per capita*, how much per soul? How much per individual of 300,000 communicants of this great Church of ours? The statement needs no computation. Here, brethren, is a work you must do for another reason. It is a work which lays upon you a special charge and obligation, because you have placed in the hands of these people political privileges which they know not how to utilize. And as you have by your patriotism, which we glorify, liberated these people and emancipated them, and given them their rights, then, we say that by your Christianity you must sanctify that union which you have thus preserved. We call upon you to remember that when you placed in the hands of these ignorant people this stupendous privilege to take share and part in the government of this country, you placed in their hands your own firesides, your homesteads, your farms, your families, your personal rights. And if you will not be at the pains to see that they be properly trained and qualified, not only by intellectual culture, but also by religious education to use that privilege in the interests of morality, integrity, and good government, you will lay in their hands a power which will uproot themselves and overthrow your own authority and your own prerogatives. Now, brethren, I speak as unto wise men, capable of judging of what I say. If you leave them in their present ignorance, if you leave them in their present religious darkness, if you leave them in their present religious bigotry, if you leave them in their present religious anarchy, what will be the inevitable result? They will become an easy prey to mere politicians of the baser sort, to be used as mere tools for the support of men and not measures. And the result will be infallibly and necessarily the overthrow of American institutions of a high and a noble order. Reflect upon these things. I speak to you as unto wise men.

And then, besides that, you have also placed in your hands in this country those Indians whom we have heard about. Oh, brethren, where is the tongue that can tell the Indian's wrongs? Where the heart that can feel adequately for the Indian's woes? Place yourselves in his position, and try to answer the question. Gifted by nature with a magnificent inheritance, and gifted by nature with a wild character and a wild country in which to enjoy all the liberty and freedom of that wild character, then you find that that country is sought by others, its wealth, its fertility, these things have been discovered, and the natural cupidity of other races adding fire and fury to their zeal and to their strength, bring them in upon this new country and drive the Indian back, first into the deepening forest, then beyond the forest into the wild plains then beyond the wild plains into the mountain fastnesses, then beyond the mountain fastnesses into the very ocean itself, unless, like some poor creature driven into a corner, he repel the charge, and, in the fury of his madness, rush on, though it be to certain death and inevitable woe. Shall you leave these poor people to be put—as I heard a distinguished bishop of this Church say he had heard from the lips of an Indian into a car with wheels, that they may be moved about just as it suits the convenience of the reigning power. Give them right protection in the possession of their village sites, their cultivated fields, and burial-grounds. Let them have full possession of these heirlooms around which the heartstrings of every Indian are bound with a sacredness that you cannot understand. They have ideas about their homes, their ancestral halls, their cemeteries in which they have interred their dead. They have ideas that you cannot comprehend, ideas connected with their very being, ideas rooted in their nature, ideas connected with their religion. And when you uproot them from these homes, and drive them hither and thither at the sport of every new political power, you are guilty of a cruelty and inhumanity which simply cannot be adequately characterized by any amount of feeling and any amount of proper sympathies. The least you can do, then, is to see that you find them in religion. If you have not the power to hold the wheels of government, if you have not the power to control the hand that wields the sceptre, you may at least save their souls—this you may do, though you cannot save their bodies. And so, therefore, to wake you up to the greatness of your responsibility and the grandeur of your privilege, send out the necessary men, send out the necessary means, and aid and assist him that is at the front, who has been nobly characterized to-day as one who is gentle as a woman and strong as a giant.

But, brethren, besides all these, which are matters of great interest and importance, there are other things also of no less moment. You have pouring in here upon your shores all peoples, from all the nations of the whole world I might say. You have the heathen Chinaman, giving you a problem of national importance to be solved, pressing in upon the shores of the Pacific, and claiming that he shall be at least allowed to live, and to earn his own living by patient industry and without injuring anybody else. But it seems that the grand liberality of American institutions cannot secure him that privilege. Yes, and I must say that even England is beginning to forget her own great, glorious traditions, for I saw only a few days ago an account that on the extreme Pacific border, in Vancouver's Island, where some of my earlier days were spent, they have actually passed in their legislature an edict that shall prohibit these unfortunate Chinese from earning a living, by placing upon them a prohibitory tariff, a poll-tax so enormous in amount that the Chinaman who works will have enough to do to pay the tax that the government has imposed. The consequence was that there was a singular exhibition; all the Chinamen—cooks, laundrymen, servants, and other workmen throughout the country—simply gave up business and went walking about the streets in holiday attire. Now, gentlemen, there is one great question of moment. You have to civilize these people; you have to Christianize them, to give them such principles and powers as will rightly, and in due season, enable you to constitute them American citizens. There is no other solution. You cannot drive them off your soil without infringing all the principles of your constitution and law. And if you go further, you will find that you have all the European nations, and all tongues of the Caucasians, represented in this country. Here you have the position of the missionary and of the Church, and that is, that God has given them a work to do that is unique in the history of the world. The old Roman eagle spread his wing over all the ancient world when the Christian religion dawned upon it, and when the angels sang together the sweet song, "Peace on earth, good will towards men." And then it was possible, under the broad panoplied aegis of that government, for the messengers of the Faith to travel throughout the length and breadth of the then known world, and from the Indies to the islands of the Western Ocean, to carry the messages of redeeming love. But in process of time the great empire fell to pieces, and nations, many and strong, were born from it. When these nations sprang into individual political life, each of them was found with its autonomous institutions and Church. England was no exception to the rule. English bishops and barons wrung from the reluctant John the magna-charta of English liberties, and that is the main pillar, the strong and glorious crown, of the great liberty of the English-speaking races. And so we inherit the privileges. To England was given the great mission to spread her broad work throughout the length and breadth of the earth. To her has God given the heathen for her inheritance, and the utmost bounds of the earth for her possession. To her has God assigned the specific duty of planting her banners of civilization and commerce, and also her standard of the Cross, upon all the different territories of the globe. But to us He has assigned a different duty. He appoints each nation its own specific work to do in its own specific time; and to you He has assigned a destiny unique in the history of the world. He has brought in upon you representatives of pretty much all the people upon the face of the earth. You have the savage in the Indian; you have a peculiar characteristic of heathenism in the Chinese, you have another specialty of race peculiarity in the African, and then you have all the Caucasian family in every variety represented upon your coasts. And your work is to undo the misery of the confusion of tongues, and to blend into a common speech, into a common brotherhood, into a common nationality the dissevered remnants of the human family—to blend them again into one common mass, and out of that to shape a new destiny in coming years. Thus you have a great civilizing work to do, and a great missionary enterprise to engage in: to go into this country, and, as you go, to carry with you the Gospel of peace and love and healing and benediction, and to pour out blessings upon each and all with whom you come in contact. I had also laid down the methods and fitness of this Church to do it, but the time allotted to me is exhausted.

Let us check the word of censure when it rises to our lips. Even when we are sure that it is true, let us in this matter, as in all others, do to our neighbor as we would that he should do to us. And above all, let us not readily believe that there is anything to reproach our neighbor with. Let us think the best of others, as we wish that they should think the best possible of ourselves. Surely this is not too much to ask of Christians—not too much to ask of the disciples of Him who said: "A new commandment I give unto you, That ye love one another as I have loved you." "Judge not, that ye be not judged; for with what measure ye mete, it shall be measured to you again." Or rather pray for grace to remember words which are even better and nobler, and more like Him who spake them: "Blessed are the merciful, for they shall obtain mercy."

"Reader, is 'They-Say' a visitor in your family? If so, drive him forth; don't even allow his name to be mentioned, much less let any one under your roof listen to his vile insinuations; he will cause mischief without end; he has ruined many a happy household. He has set husband and wife at discord, children against their parents, and parents against their children. 'They-Say' has his own way of telling a tale; the story runs like wildfire. This is just what he wishes; for his profession

is that of a mischief-maker. Listen not, therefore, to his whispers, and allow not your lips to repeat them. Rather pray, 'Set a watch, O Lord, on the door of my lips, lest I offend with my tongue.'"

CHILDREN'S DEPARTMENT.

LITTLE CHARLIE.

DEAR CHILDREN: I want to tell you the story of a little boy, the child of a poor woman, not living in a comfortable house as you all are, with plenty of warm clothes and food, and with many kind friends and everything to make you happy. Poor little Charlie had not enough clothes to keep him warm, and often had to go hungry to bed. Charlie's mother was ill—dying. The only room she had to live in was very small indeed, so small that there was hardly room enough for the bed on which she lay; her only comfort was her little Charlie, who was only just three years old. Now comes my story. The other day the poor mother was worse; and having no money, she was very hungry, and no one came near her to give her any help; and being hungry and ill and weak, she, grown-up woman as she was, could not help crying. Little wee Charlie saw her, and climbing up on the bed and kissing her pale cheeks, he asked her what she was crying for.

She told him it was because his poor mother was hungry, and the tiny baby said: "Never mind, darling mammy, Charlie 'll get you somefing to eat;" and slipping down off the bed, down the long steep stairs, out into the street he trudged, and through the mud and wet he went to the nearest baker's; and entering boldly, he asked, in his lisping way, for some bread for his mammy.

When the baker asked for his money he could only say: "Charlie dot none." And when the man told him that then he could have no bread, the little fellow, with a saddened look in his bright eyes, but still nothing daunted, started off on a run to the butcher's, to fare no better there. Sadly and sorrowfully the little face peeped into the different stores in the neighborhood, to meet the same answer everywhere. Without money he could get nothing for his poor mother.

At last, his little heart almost broken with grief, he turned homeward, and toiling up the long stairs to his mother's room, the poor baby threw himself into her arms, crying out: "Oh, mammy, mammy, no one would give Charlie anyfing for you to eat!"

You will be glad to hear that some kind ladies found the poor mother in her distress and provided her with all she needed, and took care of her until God took her away from this earth. And little Charlie, after his mother left him, was taken into our Children's Hospital, where in a little while his thin white face became round and rosy, and where he grew well and strong, for all that he needed was loving care and good food. And he was as happy as the day is long, and such a pet with the nurses!

AUNT LUCY.

HOW THE THREE BROWN BOYS RAISED FUNDS FOR THEIR HOSPITAL.

The tree that stood on the hill-top, looking off towards the east and the wide valley below, heard the news first. It ran through the leaves on the wind, and they swayed and rustled together as they told it to one another. Then passed on the message to their neighbors on the next tree, and they to the next, until the whole hill-side was alive with the sound of stirring branches. Then a bird caught it, and chirped a short, sweet chirp that broke into a twitter, and then a trill of song, before he had fairly thrown back the bed-clothes by taking his head out from under his wing. A robin answered, and then another. Then away off in the east there came a strange glow, and some little white clouds that had been sailing slowly along grew suddenly very pink in the face, and scudded off at a great rate.

The light grew broader and brighter, the birds sang with all their little might and main, the trees swayed, and waved up and down in their excitement. Everything—birds, and trees, and scudding clouds—seemed to say:

"The sun is coming! Another day, a whole bright day, is coming! Wake up, wake up, little boys and girls to enjoy it!"

Then, as the sun came up above the horizon, the whisper and murmur of the leaves died softly away. The birds finished their singing, and went about their work, until—when the sun's first long golden waves rippled through the open half of a pretty gable window, and across the white bed where two very much tumbled brown heads were sleeping on the same pillow—they had finished their breakfast of fat spiders, taken their first bath, and were off, swallows and all, for a frolic in the meadow where the bobolinks lived.

The golden ripples grew broader and broader as they touched first one curly head on the pillow, and then the other, danced on the fat noses and summer-browned cheeks, stole under the long lashes, and pushed harder and harder against the white lids, till they found their way between them; and then, after a few twists and a little aimless thumping of four fat hands, two of the brown boys were wide awake.

Ammy sat up in bed to look around him. It was very early. No one was stirring in all that large house. Out in the hall—for the nursery door was open—he could see the long dark shadows that the night had left behind it still lying on the carpet. Not even the first whisk of Mary's broom reached his listening ears. Evidently there was nothing for him to do but to lie down again, for the brown boys were under orders not to get up for the day until Mary began sweeping.

Sammy was wide awake too, watching with great, solemn, wide-open eyes the pigeons sunning themselves outside of the window; and from Dick's corner of the room came stirrings that told of *his* awakening. Pretty soon he sat up in bed, and whispered very loud:

"Sammy and Ammy, are you awake?"

"Yes, wide awake," answered both boys together.

"Then I'm coming over."

"Get the money first," said Ammy, bouncing up and down in bed until the springs creaked and complained.

"Where is it? In the sideboard?"

"Don't you know?" Sammy chimed in. "We hid it in mamma's stocking-basket last night. It was the night before we put it in the sideboard. The stocking-basket's on the table in the bay window. Robbers would never think of looking there!"

In his excitement Sammy had nearly tumbled out of bed by this time, and was talking in quite his usual tone of voice, and perhaps a little louder than usual. So Dick reminded him with a very loud "hush," and then started downstairs, looking like a small walking statue, in the dimness, in his white nightgown and bare feet.

How the stairs creaked! The two boys, holding their breaths to listen, were sure they had never made so much noise before in all the times they had raced up and down there. And then, yes, Dick must have fallen over a chair, for there came such a crash and a clatter, and then an "Oh dear," unmistakably in Dick's voice.

"He's hurt his toes," said the two, looking sympathizingly at one another.

Then came papa's voice.

"What's the matter, boys? What are you doing up in the middle of the night? Who has hurt himself."

"It's only me," answered Dick mournfully. "And I didn't mean to wake anybody up. I thought I would come down just as softly for the money."

"What money?" said papa, very sleepily.

"The hospital money. Don't you know? We hid it in auntie's basket last night, because some robbers might come after it."

"Oh," was all the boys heard then, and a sound as if somebody was laughing; but it couldn't have been Dick, for when he limped into the room, with the money-bag in his hand, his face was quite as solemn as usual.

What a beautiful, shining stream it was that he poured out of the little flannel bag on the white counterpane! Bright ten-cent pieces, and plenty of pennies that looked as if they had skipped straight out of the mint into the little boys' bag; and, yes, one, two, *three* twenty-five cent pieces.

"There," said all the boys together, drawing very long sighs.

"Isn't it beautiful!" Sammy went on. "Let's play we don't know how much there is here, and count it all over."

So the six fat hands fell to work, putting the tens and fives and the pennies in neat little piles for the treasurer to count, which he did slowly and carefully out loud, while the president and the vice-president looked on and listened approvingly, and the pigeons peeped in at the window to see what was going on; but the boys were quite too busy to remember their corn as usual.

"Two dollars and twenty cents," the treasurer announced at last. "That's a great deal of money, and the cats will be very comfortable all winter. It was real hard work, wasn't it boys? but it's nice to have it."

"Yes," they both agreed, and then Ammy's face broadened into a great solemn smile. I know it did when he added: "What do you suppose Miss Ellie will say?"

What would she? What did she? What was it all about? Would you like to know, children? For if you would, I'll tell you the whole story in the boys' own words, just as they told it to me while we were sitting under the weeping willow that hangs over the little plot of ground where the cats that never could get well are sleeping.

"It was just when the summer vacation began, the very next day," Ammy began the story, "that papa said, when he poured every speck of valerian out of his bottle into the one we keep in the hospital, that he thought the hospital ought to be self-supporting. And when we asked him what that big word meant, he said it meant that the cats ought to pay for being taken care of, or if they couldn't, that the directors and managers and doctors of——"

"That's us, you know," Sammy chimed in.

——"ought to support it. And then what do you suppose he said? Why, that he was going to charge us five cents a big bottle for all the medicine he gave us, and that we must pay mamma five cents a month for the meat she gives us for the cats. Wasn't it dreadful, when we'd all of us promised all our five cents (we each have one every month, you know), for the summer, to the little boy that hasn't any legs? The one that wheels himself around in a box, I mean. But papa didn't know that, and perhaps if he had, it wouldn't have made any difference, because he said he wanted his three boys——"

"I'm one of his boys, because my father and mother are up in heaven," Dick interrupted to explain.

——"to learn that the best part of charity and giving was to give what was really your own; that his medicine and mamma's meat wasn't ours, you know. And he said, too, that the Lord would love us better if we really worked hard to give something to other people, if they were only cats," the little boy half whispered, while the other brown eyes looked soberly at me.

"We didn't know what to do"—Sammy took up the story very cheerfully, with a sense of a great deal of trouble well off his mind,—"so we went and asked grandpa. Jamie wasn't at home, you know. Grandpa said he'd give us five cents a week all the rest of the summer; but that wouldn't have been earning it. So we said we couldn't take it, and we asked him if he couldn't remember how he used to earn money when he was a boy. But when he said drive the cows, and shell corn, and hoe potatoes, we were just as discouraged as we could be. Weren't we boys?"

"Yes," the others agreed, with a comfortable chuckle and a sly little shake of the wonderful bag, to make sure that it was really there, so full of money.

"Then grandpa remembered that once he and another boy had kept a store, and made quite a good many pennies selling apples and sweet-flag root to the people going by. That was splendid! Grandpa thought we could have a store right in front of his house, close up to the fence in the road, because he could give us all the apples we could sell."

"And grandma promised to bake us cookies," said Ammy.

"And Aunt Annie said she would make molasses candy to sell," said Dick.

"Grandpa gave us boards and nails and everything. We built the store. Sammy pounded one of his fingers so hard, he had to eat with his left hand and a spoon; and I got such a big sliver in my finger that papa had to cut it out. But that didn't make a speck of difference. Mamma wrote Jamie all about our store, and what it was for. So he painted us a sign, and sent it to us by express. We've got it now. Come and look at it!"

So we four journeyed round to the back of the hospital, where we found the sign, a bright blue one, with "Three Brown Boys, Dealers in Fruit and Confectionery," in long yellow letters on it, leaning gracefully against the little house.

When I had admired it to the boys' satisfaction, Sammy went on with the story.

"We used to go up to grandpa's every morning, and spread out the candy and apples and cookies on our counter, and then wait for people to come and buy. Sometimes we sold lots of things in one day; and one day we made fifty cents in the morning! Don't you remember, Ammy and Dick? It was the day that old gentleman was riding on horseback, and he said: 'Boys, have you got any nice apples?' And, of course, they were nice, because they were grandpa's, and so he bought three. Then he said: 'What are you going to do with the money you make, boys? Going to the circus?' We said 'No, indeed!' and told him it was for the hospital. He said 'What hospital?' And when we told him 'The *cats'* hospital,' he laughed so he nearly fell from his horse. But we didn't care. Because he made us tell him all about it; and then he bought every single speck of the candy, all the apples and the cookies, and we had to borrow a basket of grandma for him to carry them home in."

"That was splendid!"

"But some days it rained, and some days nobody bought a single thing, and we were afraid the cats would be hungry ever so many days in the winter. But grandpa was always eating apples this summer, and he said it was too far to the orchard to pick them; so he bought every single one from us."

"One night, when we hadn't sold a thing all day, grandma bought all our cookies for tea; and Aunt Annie *loves* candy," Ammy added.

"Once the wind blew our store down, and twice the Loughlin boys, and those other bad boys that live around the corner, they tore it all down," said Dick.

"But we built it up again," Sammy said cheerfully; "and mamma used to come out and buy molasses candy. Papa bought all our apples one day when there were a good many; and Jamie, when he came home with all those other gentlemen, when they went walking they used to stop to buy apples of us."

"They called us the—largest—speculators—on—'change," said Ammy, going over the long words, as if they were large stones, very carefully.

"Didn't you get tired of the store and keeping still so long?" I asked.

"Yes, sometimes, a good deal," answered Ammy for the three. "We didn't have many rides last summer, and we couldn't play croquet much; we were so busy. Papa said he thought we might close the business when we had two dollars. But it took a long time to make it, and I don't believe we ever should have quite made it if Jamie and the young gentlemen hadn't come home. But we've got it now, and twenty cents over. Papa says it's a great deal more trouble for us to look after it than it is for him to take care of his. But *that* is his own, and *this* belongs to the cats. Don't you see?"

"And what do the cats have to say about it?" I asked.

"Oh they can't *say* anything at all, Aunt Ellie; but they're very glad, I guess, because they all like to stay in our hospital. And oh! do you know? it's really and truly so, one day in the spring, after the big black cat got well, and was going everywhere he pleased, what do you suppose he did? Why he helped a kitten that had broken its paw to the hospital door, and stood there and mewed and mewed until we came out of the house to see what was the matter. Papa says he thinks he ought to be a gentleman pensioner for life,

so we've made him one. He's always going to be taken care of; and don't he look beautiful with his medal on?"

"Beautiful," I agreed, when I looked at the fierce old gentleman cat, who used to wear a red flannel bandage around his head, and who was now sunning himself in the path near us, and holding himself very straight indeed, on account of the broad blue ribbon around his neck, from which something very bright and shining was hanging.

"It isn't really a medal," whispered Sammy. "It's only a new penny that Jamie bored a hole in; but he thinks it's just as nice, so we never tell him the difference."

And then, because it was time for me to go home, the three brown boys escorted me to the gate, and after nodding, smiling, and shouting "Good-by," till I was turning the corner, raced back to the house, carrying their precious bag carefully between them.

Blessed brown boys! so cheerful and so patient! They never told me, but some of the grown-up people did, how patiently, day after day, they trotted over the long dusty road to grandpa's! How they gave up all their rides! Even their goat carriage grew dusty and creaky, standing in the stable; and the goats themselves grew fat and skippy beyond everything for want of driving! How unwearyingly they sat in the little hot store waiting for some one to come and add to their collection of pennies! How bravely, when the store was tumbled down by the wind and the bad boys from "round the corner," who have no sympathy at all for cats, they built it up again! How they endured knocks and thumps, and having all their cookies stolen and their candy tumbled into the dirt, by those same "round the corner boys" one afternoon, and were not discouraged! How tired the little feet must have been, and how the fat arms must have ached, from carrying apples, before the two dollars was raised! And do you remember of whom it was said that not a sparrow falls to the ground without His knowing it? and if He knows and counts and sees the sparrow, of course He must all other living creatures?

So don't you think, with me, that He must look with very tender, loving eyes on the three brown boys and their cats' hospital?

THE CHURCHMAN COT.

Said Mary Louise,
"Mamma, would you please
Send some money from me to Chicago?

"Sure, such a wee 'Dot'
May send to the Cot,
That others shall have the care I do.

"'Tis six months to-day
Since I saw the first ray,
And now you all love me so dearly.

"I would something give,
That others may live.
Oh, pray I may grow in grace yearly."

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, November 18th, 1878:

The younger members of St. Catherine's Hall, proceeds of a fair, Augusta, Me.,	$20.00
Four children of the Church, Tarrytown, N. Y.,	1.00
Fannie's "nickels, saved by her to send the sick children," Little Rock, Ark.,	65
Clarence's first offering, Buffalo, N. Y.,	25
E. M., Waltham, Mass.,	1.00
Bertha, Harold, and Ethel, in memory of little sister Claire, Orange Valley, N. J.,	5.00
Receipts for the week,	27.90
Total receipts,	$2,842.82

THE CROSS-BILL BIRD.

To the Dear Children of the Church:

The following version of a beautiful Thuringian legend is from the pen of Mrs. General Henderson, formerly of Dresden, but now of Weimar, Germany.

It was sent to me late in the summer, and I have used my discretion in keeping it back until this time, thinking it would be read and enjoyed by many more of you after the long summer vacations were over, than if it had been published at a time when so many of you were away from your homes and from the Sunday-schools which you are in the habit of attending.

I am sure that those of you who read it will find it a very charming legend, and will again unite with me in hoping that Mrs. Henderson may send us more like contributions from her stock of German legendary lore, and also other productions from her pen.

Very faithfully your friend,

CLARENCE BUEL.

New York, Nov 11th, 1878.

Have you ever, dear children, heard of a cross-bill bird? I never did until I came to Thuringia; and as the bird and the legend attached to it may be as new to you as to me, I will relate the latter.

As our Blessed Lord hung upon the Cross, a little bird, filled with pity for His sufferings, tried to rescue Him by drawing out with its bill the nails which confined Him to the accursed tree. It clasped the head of the nail firmly with its long, slender bill, and, pulling with all its might, really succeeded in extracting it; but the effort had been so great that it twisted the bill; and as the bird dropped the nail and flew to a second one, the point of the upper part of the bill was so far from that of the lower that it could not bring them together to take hold of the nail. Birds cannot shed tears, but the little creature's dejected air and drooping plumage plainly showed its grief. Our Divine Master, whose watchful eye notes the slightest act of love on the part of the meanest of His creatures, had seen all, and, as a reward for the bird's exertions in His behalf, bestowed on it the priceless boon of being associated with Him in relieving suffering humanity and healing the sicknesses of men, as He had borne their sins upon the Cross.

The bill of this little bird is so twisted that it would seem hardly possible for it to eat; and it is the firm belief of every Thuringian peasant that this bird absorbs in itself all the elements of disease floating in the air, and will thus ward off illness from every house in which it is kept. Thus, no household is deemed complete of which this bird does not form a part, and no cradle is deemed a safe bed for the unconscious babe unless the feathered guardian perches near. Even the sturdy peasant, going to fell wood in the forest, takes the cross-bill in its rude cage, when he shoulders his axe, and sets it down by him while he works. The simple peasants do not attempt to explain how the little bird found its way from Palestine to Thuringia. Legends are never consistent; indeed, so soon as they become consistent and susceptible of proof, they pass from the domain of legendary lore to that of history.

Surely, dear children, we can learn a lesson from the simple faith of these untutored peasants. Without questioning or reasoning, they use the means which they think God has provided, and confidently expect His blessing on them.

I bought one of the little birds, dear children, not because I believe the legend, but because I love it. I love to think of so great a reward being given for one slight act of love, and of its being extended to countless generations; and I love to look at the little bird who brought its simple homage to its dying Lord while the Jews were crying, "Away with Him! away with Him!" and His disciples had slunk away affrighted.

ACKNOWLEDGMENTS.

For relief of yellow fever sufferers to date, November 9th, 1878:

St Matthew's parish, Bladensburg, Md., $18.36; St. Mark's church, Berkeley, Cal., $26; the Rev. W. R. Thomas, Highland Falls, N. Y., $51; the Rev. Osgood E. Herrick, Fortress Monroe, $42; Chas. Abert, Esq., Washington, D. C., $37.57; Daniel P. Eells, Esq., Cleveland, Ohio, $50; R P. Smith, Esq., Baltimore, Md., $10; the Rev. A. R. Stuart, Georgetown, D. C., $108.75; the Rev. James H. Kidder, Owego, N. Y., $83.30; the Rev. Wm. A. Fiske, Naperville, Ill., $8.03; the Rev. W. C. Grubbe, Franklin, N. Y., $7; the Rev. John L. Taylor, Charlotte, Mich., $2; W. Greenough, Jr., Quincy, Mass., $175; the Rev. E. W. Flower, Grand Rapids, Mich., $4.88; the Rev. John Rosenberg, Portland, Oregon, $23; the Rev. S. M. Bird, Galveston, Texas, $65; the Rev. Israel Harding, Beaufort county, N. C., $15; the Rev. N. Collin Hughes, Greenville, N. C., $16.42; the Rev. Geo. W. Watson, Red Wing, Minn., $35; the Rev. N Barrows, Huntington, L. I., $48 71; the Rev. W. McGlathery, Pittsfield, Mass., $157.25; the Rev. Jos. Cross, Mexico, N. Y., $55.72; the Rev. L. P. Rucker, Brenham, Texas, $30; Mrs. A. A. McCreary, Boston, Mass., $2; L. L. Ferris, Esq., Decatur, Ill., $21.87; M. H. Mallory & Co., New York, $149.61; the Rev. A. A. Watson, Wilmington, N. C., $30; the Rev. E. G. Thomas, St. Paul, Minn., $54.50; the Rev. J. M. Stoney, Milledgeville, Ga., $100; the Rev. Edward B. Spalding, San Francisco, Cal., $70; the Rev. W. G. W. Smith, Lagrange, Texas, $27; the Rev. C. M. Gray, Cleveland, Tenn., $30; the Rev. T. G. Williams, Yreka, Cal., $15; the Rev. John W. Nott, Mt. Savage, Md., $22.25; the Rev. D. Hillhouse Buel, Asheville, N. C., $12; C. H. Clifford, Esq., Hearne, Texas, $10; the Rev. Ed. R. Miles, Camden, S. C., $26.30; the Rev. Herbert Root, Brainerd, Minn., $19.20; the Rev. E. H. Gaynor, Decorah, Iowa, $26.10; the Rt Rev. J. H. Hobart Brown, Fond du Lac, Wis., $23.70; M. H. Mallory & Co., New York, $2023.38; the Rev. Cameron Mann, Watkins, N. Y., $27; the Rev. Samuel Moran, Bristol, R. I., $12; James Hall, Esq., Baltimore, Md., $1; Henry M. Snell, Esq., Boston, Mass., $13.82; the Rev. John W. Motte, Cheraw, S. C., $12; the Rev. G. G. Perrine, Cape Vincent, N. Y., $34.49; the Rev. Wm. H. Williams, Lyons, N. Y., $4; Mrs. P. G. Jenkins, Columbus, Ark., $23; the Rev. Geo. H. Hunt, Tuscaloosa, Ala, $10; the Rev. Peter J. Shand, Columbia, S. C., $20 50; Friend, Bangor, Me., $5; the Rev. Robert E. Terry, Hudson, N. Y., $60; Henry Hayes, Esq., treasurer, Newark, N. J., $100; the Rev. J. O. S Huntington, Syracuse, N. Y., $6.50; C. Henry Amsden, Esq., Rochester, N. Y., $63.60; Through Young & Bro., Memphis, $150; the Rev. John Hewitt, Bellefonte, Pa., $16.51; the Rev. J. T. Wheat, Berryville Va., $10; Daniel P. Eells, Esq, Cleveland, Ohio, $208.19; the Rev. W. A. Mitchell, Hagerstown, Md., $118.75; the Rev. J. S. B Hodges, D.D., Baltimore, Md., $85; the Rev. Thos. A. Tidball, Lexington, Ky., $50; the Rev. Morgan Dix, D.D., New York, $301.

Of amounts now and heretofore acknowledged many were directed to be paid over to the Sisters of St. Mary, some to Mrs. Parsons, and a few special to relations and friends of donors. I beg to report that in each case instructions have been followed. Moneys specially intended for my personal use have been expended for the household (consisting of only clergy, workers, and nurses), except one such remittance from Trinity church, Cleveland, Ohio, which was used to pay for a buggy required in the service, and which I shall continue to use as the gift of my brethren.

In this final acknowledgment I should not omit mention of what no money could have bought—the voluntary services of faithful men and women "who counted not their lives dear unto them," but who have endeared themselves to us beyond expression. Of these the first to come was Belton Mickle, who watched six consecutive nights beside the bedside of his two priests, and who went from Parson's grave to his own bed in a raging fever. Two Sisters of St. Mary from the Mother House in New York, and one of the Sisters of St. Margaret, Boston, came next. Of these, one, Sister Ruth, has gone to her rest. And lastly, three priests (of whom it should be said, as of the others, that none had the protection of a previous attack of the fever), Dalzell, of Shreveport, who stood up day and night and yet escaped; Schuyler, of Hoboken, who, after four days of diligent and useful service, was taken to his bed and thence released to Paradise; and Huson, of Florida, who from the brink of the grave was restored to us. These all have their reward—the blessings of sick and suffering men and women, of widows and orphans, of desolate and bereaved, but more than even these, the blessing of Him whose inspiration gave them in so large degree His own grace of charity.

GEO. C. HARRIS.

St. Mary's Cathedral, Memphis, Nov. 9th, 1878.

The following sums contained in letters addressed to the Bishop of Tennessee have been received by me and used as other funds, or paid over as directed, to Sisters of St. Mary and others. GEO C. HARRIS.

The Rev. W. W. Estabrooke, Cedar Falls, Iowa, $11; the Rev. B. Judkins, Windsor, Conn., $47; the Rev. Edward Rowland, New Bedford, Mass., $205 86; the Rev. J. F. Bingham, Waterbury, Conn., $225; the Rev. Robt. Weeks, Catskill, N. Y., $4; the Rev. Charles Morton Sills, Halifax, N. S., $10; the Rev. J. W. Diller, Brooklyn, N. Y., $100; the Rev. John Benson, Peoria, Ill.,

$17.25; the Rev. A. J. Fidler, Whitby, Ontario, $13.20; the Rev. Marcus Lane, Flint, Mich., $68.50; Misses Hattie and Bessie Lane, 50c.; the Rev. George W. Timlow, Salem, N. J., $60; the Rev. S. Clarke, Bridgeport, Conn., $54.31; the Rev. E. Livermore, St. Peter, Minn., $15; the Rev. Francis Byrne, Fort Collins, Col., $14; the Rev. A. P. Smith, Cazenovia, N. Y., $65.75; the Rev. E K. Smith, Burlington, N. J., $12; the Rev. Albert C. Lewis, Elk Rapids, Mich., $12; the Rev E. A. Willoughby King, Quebec, Canada, $11; Mrs. Catherine A. Beamole, Jersey City, N J., $5; the Rev. George J. Magill, Newport, R. I., $740.50.

ACKNOWLEDGMENTS.

MY DEAR MR. EDITOR: Please acknowledge with many thanks the following amounts received in aid of the mission at Rockland, Me.: A member of the parish of St. Andrew's, Hanover, Mass., $25; "A friend," Stockbridge, Mass, $1; Bishop Neely, $20; A friend in Rockland, $1.50; Total, $47.50.

WM. WALKER.

Thomaston, Me., November 14th, 1878.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

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